



PRAYER AND MEDITATION

IN THIS ISSUE

Meditation Schmeditation - p. 2

11 Steps Too Soon - p. 4

100 Days - p. 5

Fake It 'Til You Make It - p. 6

Spiritual Practice, Not Perfection - p. 7

Thoughts From a Veteran and Addict - p. 8

Meditations for Your Daily Practice - p. 10

3 Tips for Good Prayer and Meditation - p. 12

My Path Toward the Universe - p. 14

The 12 Traditions for Crystal Meth Addicts - p. 16

What if I want to write an article or story for the newsletter?

E-mail us at literature@nycma.org

MEDITATION

SCHMEDITATION!

by Rob S.

It was a beautiful Friday morning. As I biked down to my morning 12 Step meeting, the cool breeze brought in good thoughts, and the golden sun warmed my skin. I knew it was the start of a good day.

I was a few minutes late walking into the church basement. I hated walking into a meeting late. Oftentimes the very idea would leave me hesitating at the door, my disease trying to talk me out of getting my daily dose of medicine. But not even this could dampen my good mood.

I scurried into the basement, slid into my creaky folding chair, and joined in with the resounding "...and the wisdom to know the difference". Then the chair of the meeting said the dreaded words: "Now we are going to dim the lights and begin our 15-minute meditation."

Goddammit. A meditation meeting. Ugh, my life could not get any worse. As the lights dimmed and people tried to settle comfortably into seats designed for discomfort, every fiber of my being screamed at me to get up and leave.

I did not meditate. I was the guy who fell asleep with the TV on because I couldn't stand to hear my own thoughts for the few minutes it took me to drift into dreamland. I was the guy who, when asked if I wanted to go to a yoga class, responded that "Nah, I'm a stay (namaste) right here on the couch and watch TV." I did not meditate. If people knew how



badly my inner child was kicking and screaming and throwing a tantrum inside my head at the very thought, they wouldn't dare ask me to do such a thing as try to sit quietly for 15 minutes.

As I sat there debating running out the door, I decided to just surrender to the moment. After all, this is a program of action. And I wanted to live. And doing the things I always did before had gotten me nowhere but on the streets or in a hospital.

So I sat there and started breathing. I focused on my breath.

I thought back to everything I'd heard to do when trying to meditate. *Don't try not to think; this is impossible. Simply try to focus on your breath. If a thought enters your head, acknowledge it, set it aside, and go back to concentrating on your breathing. Breathe in light, breathe out darkness. Breathe in confidence, breathe out insecurity. Breathe in joy, breathe out pain.*

I let my mind focus on these things. I surrendered to the moment. The beautiful Friday morning of a few minutes earlier was still waiting outside, the golden sun shining through the windows and hitting the back of my closed eyes. I could feel the warmth and the goodness flow through me.

"You can open your eyes," the chair at the front of the room spoke these words and someone flipped the lights on. As I blinked and my eyes adjusted, I took another deep breath. I had done it. The time had flown by—I was surprised it had gone so quickly.

This was yet another moment in this program where I was shown that if I am able to just sit through an uncomfortable moment or feeling, then the moment will pass and I will survive. Even when it feels like I'm going to die, I will not. It's not always about what we feel but about what we do, and this program teaches me to do the things that do not feel natural for me—because they will help me to grow and give me the opportunity to truly change my life.

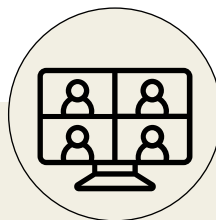
Meditation does not have to be perfect.

It can just be taking a few minutes when walking through nature to close your eyes, concentrate on your breathing, and feel the sun on your face. It's a moment to connect to your higher power and to feel a part of something bigger

than yourself. My inner child is slowly getting used to accidentally walking into a meditation meeting and, instead of screaming, being grateful for the chance to connect, to grow, and to slowly become the person I've always hoped to be.

I'm a grateful member of this 12 Step program, and I'll keep coming back.

"This was yet another moment in this program where I was shown that if I am able to just sit through an uncomfortable moment or feeling, then the moment will pass and I will survive."



The NYCMA Intergroup monthly meeting is on Zoom. The meeting is held on the last Wednesday of every month at 7:00 pm (see NYCMA.org for details). Officers, GSRs, and alternate GSRs are asked to attend to represent their meeting, get the latest information, and participate in NYCMA-related planning. ALL CMA members are welcome to attend.

What's Intergroup?
Find out at nycma.org/intergroup

11 STEPS TOO SOON

by James M.



I started taking steps too soon, quite literally. I picked up a practice of walking meditation in the first few months of my sobriety. It seemed proper—a bunch of people with time kept referring to a particular spiritual practice during my Big Book meeting—so I sent a letter in the mail, and every week I received a newsletter with instructions to follow for the next seven days. It was innocuous enough, and for the first month it was manageable. A 30-minute practice to end each day, with steps, breath, and intention.

This wasn't at the suggestion of my sponsor, but I was trying to remain open to developing my spirituality and the idea that you can do any Step that starts with a 1 as a newcomer made sense. But as I read the nightly passages, I started personalizing the messages and stressing myself out with my expectations that I had to perform the work perfectly.

*Do this every day to be effective.
Be mindful of all actions throughout the day.
Missing a day will compromise progress.*

But one day I only walked 15 minutes, and then I skipped a day all together, and I soon felt like I was failing. I believed I wasn't worthy and had let God down. Shirking these spiritual actions were the proof, which made room for the noisiness of key character defects—perfectionism/failure, self-worth/self-doubt, dependability/irresponsibility—to take over. And I was nowhere near Steps 6 & 7.

Luckily, I had the presence of mind to mention this struggle to my sponsor the following night. We had just finished Step 3 and were talking about ways to engage with my Higher Power, preparing to move from hope and trust into faith and the willingness to clean

house. I shared my doubts, because I couldn't even walk with spiritual intention each night.

My sponsor quickly reframed my story, reminding me to focus on what was in front of me. Why carry the weight of mindful walking, when I was already taking my ass to a meeting each day? Wasn't that the most important thing right now, acting my way into right thinking? Why stress about counting my breath and steps when not picking up was the most important victory? It was all about taking one step at a

time, and I was already way too far down the road with this unrelated meditation.

Using the lens of the 12 Steps was the only spiritual practice I needed at the time. I still had a lot to learn and a lot to forget. I had full permission to become a blank slate and keep it simple. My spiritual awakening was a bit further down the path of my recovery, and the grace of patience and self-forgiveness would lead the way.

100 DAYS

by Oscar P.

100 days of sobriety has taught me I'm not strong enough yet.

Not yet.

Today I learned that no matter how good you try to be for people,
you're never gonna be good enough for them.

So far, I'm just good enough for myself

Speaking my truth and letting those uncomfortable feelings out of my chest...

At first it feels good and empowering,

But then reality hits hard.

Was is it necessary to say?

Could I have said it differently?

What's done is done, there's no turning back.

And even if I had a time machine to make it better,

I just wouldn't be able to.

Because nothing is better anymore.

Not even after 100 days.

Sobriety has taught me that even if I glue the broken pieces together,

It will always be broken.

My heart is sad today, because once again

my high standards continue to keep me low.

Because even if I went back in time and tried to do it all over again,

it was always meant to be broken, and it always be.

Take the pieces of what's left behind

and make a puzzle with them —

a puzzle that not even in 100 days can be solved.

FAKE IT 'TIL YOU MAKE IT

by Eddie J.

When I came into recovery, like a lot of folks, I bristled at all the God talk.

Oh, who am I kidding? I bristled at everything. All the stairs at the Center, the crappy AC, people eating in meetings—I was just looking for any reason not to get and stay sober. I decided that, since it says right in the literature that it's "a God of my understanding," I could fake it until I had a real connection to all the "God stuff"—including this tool of prayer.

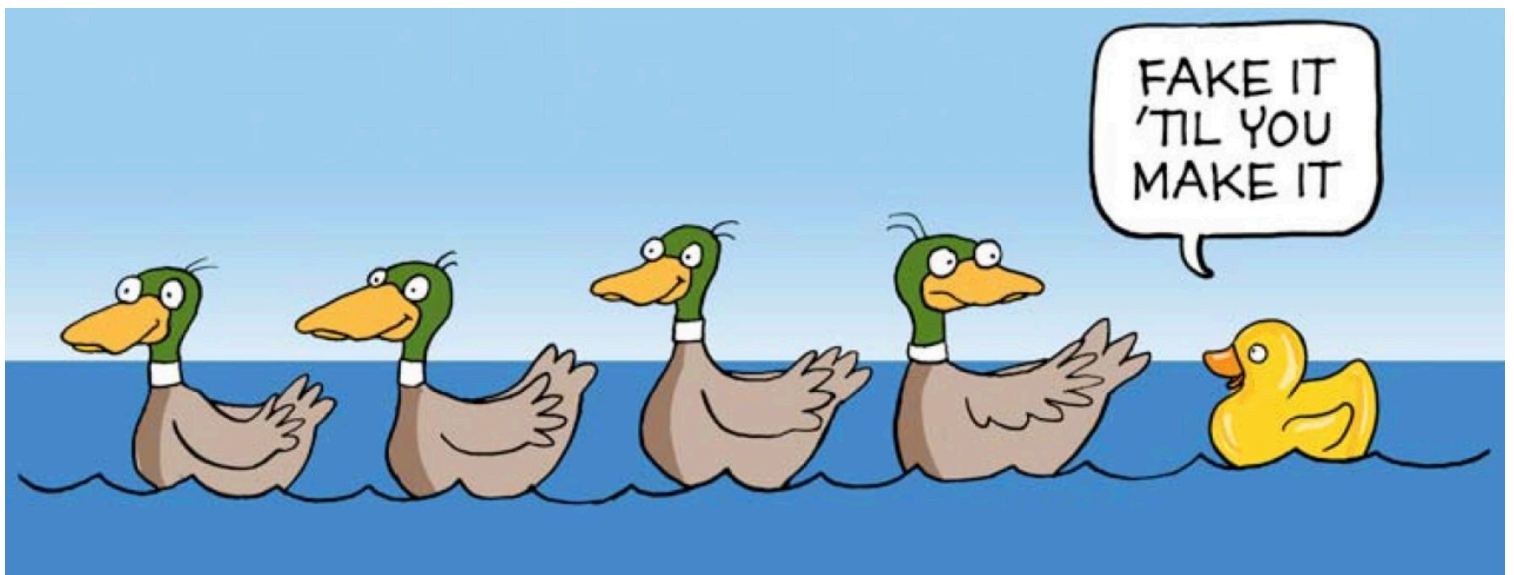
The first prayer I was hit with was, of course, the Serenity Prayer. Just like when I was growing up Catholic, I memorized it but didn't have any connection to what it all meant. It became part of the ritual for me at meetings. Eventually I started looking around the room at "accept things I cannot change"—you know, looking at all the actual people, places, and things I had no control over. I started looking down at my heart on "the courage to change the things I can"—that's where the courage lived, after all.

I was always scouting for another prayer, since it was one of the tools I didn't really use outside of meetings. All the prayers in the Big Book just didn't click—I couldn't get past all the thys and thous. One day, I was watching videos of acceptance speeches Oprah had made (doesn't everyone do that on a Saturday morning?) and I heard her share the prayer she says every morning:

"Use me, God. Show me how to take who I am, who I want to be, and what I can do and use it for a purpose greater than myself."

I'd been wrapping up my Seventh Step in another program, and Oprah's prayer was like the accessible version of the Big Book Seventh Step prayer I'd been searching for. Here's their version of it:

"My Creator, I am now willing that you should have all of me, good and bad. I pray that you now remove from me every single defect of character which stands in the way of my usefulness to you and my fellows. Grant me strength, as I go out from here, to do your bidding."



I started saying Oprah's version every day when I did my morning gratitude list, and eventually, just like with the Serenity Prayer, I started connecting to it. But it was those the meetings where they recite the Third Step Prayer that really got to me:

“God, I offer myself to Thee—to build with me and to do with me as Thou wilt. Relieve me of the bondage of self, that I may better do Thy will. Take away my difficulties, that victory over them may bear witness to those I would help of Thy Power, Thy Love, and Thy Way of Life.”

Four thys, a thee, and a thou? Hard pass.

A couple months ago, I was sharing about my resistance to finding a Third Step prayer I could connect to at the Thursday CMA Big Book meeting. The speaker came up to me afterward with a great suggestion: Why not ask ChatGPT to write a version of the prayer in Oprah's voice?

(Honestly, a truly great use of our AI overlords.) I tried it out and was really pleased with the result:

“It's your show now, God. Free me from my ego. Clear the roadblocks. Let my victories echo your strength and love. I'm all-in.”

I could immediately connect with this one, and it fell right into my daily ritual.

The key to unlocking prayer was staying open to the idea and taking suggestions. I recently picked up a collection of prayers from Marianne Williamson called *Illuminata*. It's been helpful to peruse when I'm looking for the right words to express what I want to pray for.

For a long time I was faking it, but that's really OK. Like everything else about my recovery, I don't pray perfectly. It's about being willing and eventually my feelings catch up with the willingness!

Spiritual Practice, *NOT* perfection

by J.B.

I joined the program last summer, entirely clueless about what a spiritual practice even was. At that time, like many people, my relationships were either nonexistent or in freefall; so, needless to say, a relationship with a higher power was a long way off. My life was all chaos—no peace, no calm. Prayer wasn't really a thing for me, unless you count those desperate moments when I'd look up at the sky and beg God to “fix me.” (I did this more often than I'd like to admit.)

Over time, though, I began to learn the importance of incorporating some form of spiritual practice into my life. I started small, experimenting with different ways to connect with something greater than myself. Sometimes that meant a walk through the park, or journaling to settle my mind and connect with my surroundings. My journaling started to take the form of “letters” to my higher power, which is a framework I still use to today.

If I'm being honest though, practicing prayer regularly is still something I struggle with. It takes time. But there are two things I say every day that bookend my days. In the morning, I start with, “Thank you, God, for my beautiful life,” which helps set my day with gratitude. And then I say the Serenity Prayer, which is more often than not at a meeting.

It's never going to be perfect—that's not what we're after—but it's a start. And I can see that these little rituals bring a bit of structure and calm into my life, and slowly, they're making a difference.

THOUGHTS FROM A VETERAN And an Addict

by Giovanni S.



The United States has a very large veteran community. About 20 million men and women have served their country. We serve for a variety of reasons—college money, patriotism, citizenship. Many also join well before the age of 21, sometimes as young as 17. Many of our veterans were serving their country in foreign lands before they could even legally purchase a pack of cigarettes.

My name is Giovanni, and I am one of those veterans who joined at an extremely young age. I did so in the hopes of getting college money, which I eventually did. By the age of 19, I had deployed twice to Iraq during the war's most tumultuous time. I saw many horrible things and lost many friends, men I considered brothers. Survivor's guilt was my middle name.

If you ever speak with a veteran, most will tell you that drinking and smoking are the best coping mechanisms we were given to deal with

the horrors of our deployments. I learned that drinking gave my mind the peace it needed to sleep or deal with intrusive thoughts. All this, as a reminder, before I was legally able to purchase any form of alcohol.

After I completed my commitment to the military, I was released out into the world. A functional drunk who compartmentalized anything that stopped me from putting on a normal façade for the world. I did this for 15 years. Where alcohol and tobacco wouldn't be enough, I supplemented it with a variety of club drugs.

The day came where I no longer could use these drugs or alcohol to help my mental state. I'd learned to put on a radiant mask of manufactured hope, so no one would question my usage. To the world I appeared put together. Inside, however, I was a pane of shattered glass. I worked full time, attended school full time, attended 12-hour clinical rotations, and slept wherever I could find a spare minute. It was a completely unsustainable life.

One day, after failing a class, I was introduced to meth by people I thought were my friends. This was a wonder drug. I could use it to stay awake for days and get so much more done. Not to mention, the mask I showed the world felt closer to the person I was when I was high: I was

Need help or someone to talk to?

24-hour CMA Helpline

855-638-4373



confident and well-spoken, and could fit a cavalcade of items into my day. What was the downside?

Soon my occasional use became an everyday occurrence. If the world wouldn't give me a way to deal with my thoughts, I would find a solution with crystal. Let go from my job? Who cares! Lost my car? So what! Unable to afford my apartment? Who needed it! If my brain was quiet and I didn't have to pretend to be happy, I was in heaven.

The few times I was sober, the concerns crept in. I was a homeless veteran and a drug addict. I'd burned every bridge I'd made with other addicts. I'd isolated for so long, I was too embarrassed to ask my real friends for help. The military wouldn't help me, because drug addicts don't fit their ideal of a veteran. What was I to do?

Tail tucked between my legs, I had to call my family. The revelation relieved them. Finally, they knew what was going on with their son. My parents, being recovering addicts themselves, knew exactly how to help me. Finally, things were looking up.

I was taken to a 28-day rehabilitation facility. There, working with the psychiatrists and therapists, I learned the tools I was never given while in the military. I learned how to cope with the horrendous memories of war. I was given the tools I should have been given years ago. I had an outlet so I could place my thoughts in their proper order.

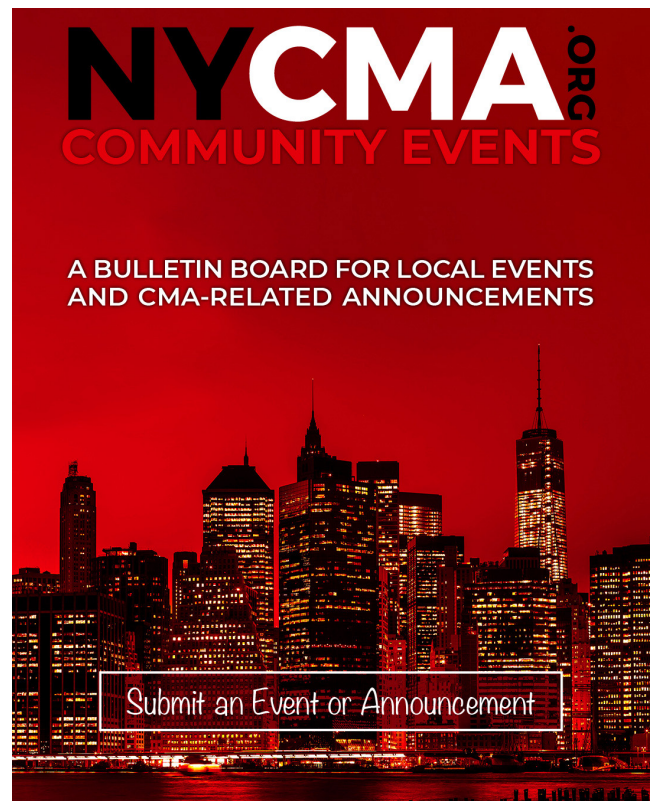
I joined CMA, made my 90 in 90, got a sponsor, and got to work. I can graciously say I am four months sober. I have a new network of friends and fellows I can lean on when times get hard. I am now open and honest with my family, knowing that my best interest is their goal. Most of all, I am learning to love myself, and know that all I went through was necessary to become the man I am now.



HARLEM EVERY WEDNESDAY NIGHT
7:00PM

NEW YORK EPHEBUS SEVENTH DAY ADVENTIST
CHURCH | 101 WEST 123RD ST | HARLEM,
NY 10027

**RENAISSANCE
CMA MEETING**



NYCMA.ORG
COMMUNITY EVENTS

A BULLETIN BOARD FOR LOCAL EVENTS
AND CMA-RELATED ANNOUNCEMENTS

Submit an Event or Announcement

Are there changes to your meeting?
Update at nycma.org

MEDITATIONS

for Your Daily Practice

by Val S.

Including a diverse range of meditations, drawn from various traditions and focusing on different aspects of personal growth, can provide us with a rich and comprehensive resource for our daily practice. Here are some meditations that I have found useful in my practice.

Leaves on the stream

This is a valuable meditation technique that encourages detachment and self-awareness. It helps practitioners observe their thoughts and emotions without getting caught up in them. This practice can be beneficial in developing a healthier perspective on our internal experiences. We learn to recognize: “I am having this thought, but it isn’t necessarily true.”



Forgiveness meditation

Forgiveness is a crucial aspect of personal growth and healing. It helps us let go of self-blame, regret, and resentment. It’s important to emphasize that forgiveness doesn’t mean condoning wrongdoing but rather releasing the burden of suffering.

Tonglen meditation

Tonglen is a powerful practice for cultivating compassion and empathy. By actively engaging with the suffering of others and offering relief through our breath, we develop a greater sense of interconnectedness and altruism. This practice can be transformative in shifting our focus from self-centered concerns to the well-being of all.

Buddhist teachings offer a wealth of wisdom and techniques for cultivating mindfulness, compassion, and equanimity. Some additional practices to consider include:

Loving-kindness (Metta) meditation

This practice involves generating feelings of love, compassion, and goodwill toward oneself and others. It helps to break down barriers and cultivate a more open and caring heart.

Sympathetic joy meditation

Celebrating the happiness and success of others, even in the face of personal challenges, is a profound practice. It helps us to overcome feelings of envy or resentment and fosters a greater sense of connection and support.

Equanimity meditation

Accepting that we are all ultimately responsible for our own happiness and suffering is a key insight in Buddhist teachings. Cultivating equanimity allows us to face life’s ups and downs with greater balance and resilience.



The Road To

HAPPY DESTINY

FRIENDS SOCIETY
COMMUNITY HOUSE
15 RUTHERFORD PLACE, NEW YORK 10003

TWENTY YEARS OF
SHARE A DAY
ONE DAY AT A TIME

NYCMA.ORG

SAT OCT 5TH - 2024
9AM TO 5PM

A person is shown from the back, sitting in a meditative pose on a path in a lush, green forest. The scene is bathed in soft, golden light, suggesting a sunrise or sunset. The person is wearing a blue long-sleeved shirt and dark pants. The background is filled with tall trees and vibrant green foliage.

3 TIPS FOR GOOD PRAYER AND MEDITATION

by Henry C.

When Ross H. asked me to write an article for the newsletter, my first instinct was to say yes. But then he told me it was on Step 11, and specifically on prayer and meditation. At that moment my yes wanted to become a no, but I'd already said I would do it. I agreed because who doesn't like to see their name on a byline?

Before writing more, let's focus on the definition of prayer. I really like what the CMA 12 Step Book says about prayer: "Prayer is asking God a question." And the Basic Text of Narcotics Anonymous, which says prayer is "communicating our concerns to a Power greater than ourselves."

And meditation is defined by the Basic Text as a tool that allows us to define spirituality in our own way.

I'm not really good at prayer and meditation, but here are three tips that have helped me in my journey:

1. Find out what works for you.

This is something key I've learned: It's my prayer and meditation. It isn't my sponsor's or anybody else's. It is mine.

In this process, I have learned to apply the program. Finding out what works for me in

prayer means knowing, say, if kneeling down is right for me. One of my friends from recovery told me that she has never kneeled down to pray, and to be honest, I don't remember kneeling down ever post-recovery. That doesn't mean it's not right for you. Maybe it is! But you need to find out how it works for you.

One of my oldest sponsors told me to come up with a prayer of my choice that I could always use. I wanted to use one from another fellowship, but I didn't even know the meaning of some words. So he told me to come up with one I understood and could follow and use at all times.

When I was able to run, I remember praying during some of my runs. It was my way of connecting with my Higher Power. Now that life is different, and I can't run anymore, I pray on my bed.

For meditation, I struggle a lot to do it, so I use a guided meditation. I didn't have the financial resources to sign up for an app. So I meditate using a well-known music-streaming app that's free and easy to use.

The timing changes all the time, but the most important thing is to do it, which brings me to my next tip.

2. Be consistent.

I am a former runner, but that didn't happen overnight. I remember when I ran around Liberty Park in Salt Lake City for the first time. I was unable to run a complete lap around the park the very last first time, but I kept going. I came back the next day, and the next after that, and the next after that. Eventually, it got easier, and I was able to run more than one lap around the park.

The secret was to not quit before the miracle happened, and we are very familiar with that saying. We hear it often. I believe that consistency for prayer and meditation means acting as if, it means having the willingness to do it no matter how hard it feels.

Right now, I'm on the 6th Step, and for a lot of my character defects I'm told to use meditation as a tool to cultivate the contrary action. I don't know when the miracle will happen—sometimes it's really hard, sometimes I get very distracted. But I have learned to try. That's what my sponsor tells me, that I have to try.

3. Be honest.

We strive to live a program of honesty, and we try to be especially honest when we try to pray and meditate.

I've found that I tend to lie to myself about doing it. Sometimes I just don't feel like doing it, and that's a problem for me because I usually tell myself I'll do it later or I'll do it tomorrow, but then I simply don't do it. When that happens, I'm not lying to anyone but myself.

Being honest here means I need to learn to listen and to be willing to try those suggestions that make me feel uncomfortable. Because only then, after I go through it, I will be OK.

There are definitely many tips I haven't mentioned. What are the tips that have worked for you for good prayer and meditation?

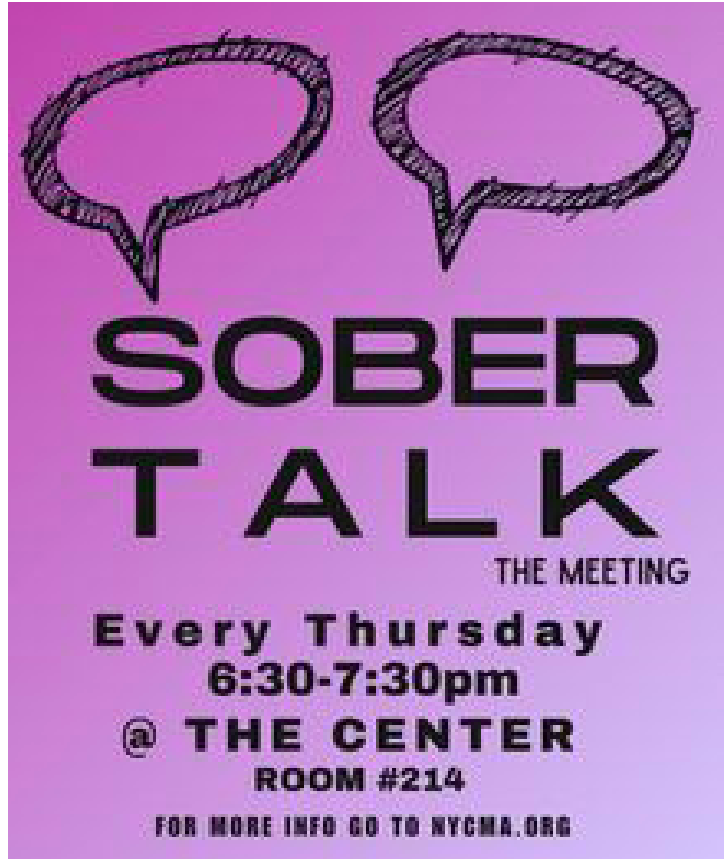


A red rectangular poster with yellow text and graphics. On the left side, there are four yellow arrows pointing upwards, stacked vertically. To the right of the arrows, the text is as follows:

**NYCMA
BEGINNERS
BASICS**

**SUNDAYS
7:30 PM EST**

**NEW ZOOM
875 2773 9155**



A purple rectangular poster with black and white text and graphics. At the top, there are two hand-drawn speech bubbles. Below them, the text is as follows:

**SOBER
TALK**

THE MEETING

**Every Thursday
6:30-7:30pm**

**@ THE CENTER
ROOM #214**

FOR MORE INFO GO TO NYCMA.ORG

My Path Toward the Universe



by Jake S.

My childhood faith was very traditional Christianity, mainly through Lutheranism. I knew faith existed and I was faithful for quite some time. I attended church regularly with my family, I played in a hand bell choir, and attended youth group. I went where I felt like I connected with spirit most strongly. Through music and fellowship, I was connected. Always feeling different, and being preached to from the pulpit, I now know that the Christian God and story of Jesus is not my God. And that's okay. All I have to do is believe in a power greater than myself.

Besides the table prayer or the Lord's prayer, I never had a connection to spirit with traditional prayer. I didn't know who or what I was praying to. Now I can redefine prayer and call it intention setting or spell casting. My spoken word can become prayer. The use of my words in recovery becomes important because the universe is always listening and will respond.

I was diverted from my childhood faith when I went to college. I wanted the full college experience, I didn't go to church or look for spirit. Getting the degree, to get the

job, to get the money, to get the life beyond my wildest dreams, became my higher power. Coming to terms with my sexuality during this time was a relief, but I didn't know how to believe in the Christian-portrayed God any longer. I didn't feel accepted in those places. My place of worship became the theatre through telling others' stories. In some ways this was prayer. As an artist, I was challenged to convey an overarching theme to the audience through the words of someone else.

Now in recovery, my intention setting looks similar to a child being taught how to pray by their parents. Folding my hands and closing my eyes every day. Asking for help to stay sober, to light my path towards the universe's will, and to allow me to play "Yes, and" with my higher power throughout my day. I practice all different types of meditation (as meditation is receiving messages from the universe). I pull tarot, listen to music, partake in guided meditation, enjoy podcasts, sit in silence, read, and listen at meetings. Both prayer and meditation are huge parts of my recovery as the guidance from my Higher Power helps me take the next right action in the decisions presented to me each day.

COMING SOON IN 2024!

Share-a-Day - Road to Happy Destiny

Saturday, October 5, 9AM to 5PM
Friends Society Community House
19 Rutherford Place

Movie Night - Folie a Deux

Tuesday, October 8, 2024, 8PM
AMC 84 Street 6, 2310 Broadway
Auditorium 5
\$7 per ticket
Scholarships Available

Six Flags Fright Fest

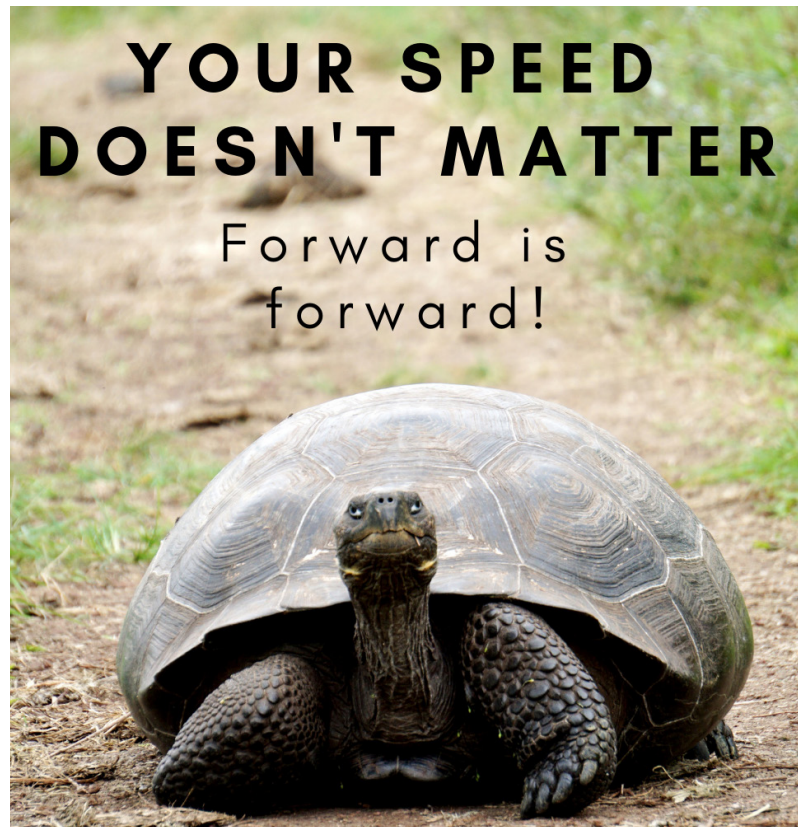
October 19, 2024 Saturday
Ticket price and times: TBD

Back to Black Halloween Party

October 26, 2024, 5PM - 10PM
LGBTQ Center
208 West 13th Room 301
Ticket Price \$20
Scholarships Available

NYCMA Holiday Party

December, 2024
Details TBA



**MONTHLY
ANNIVERSARY
MEETING**

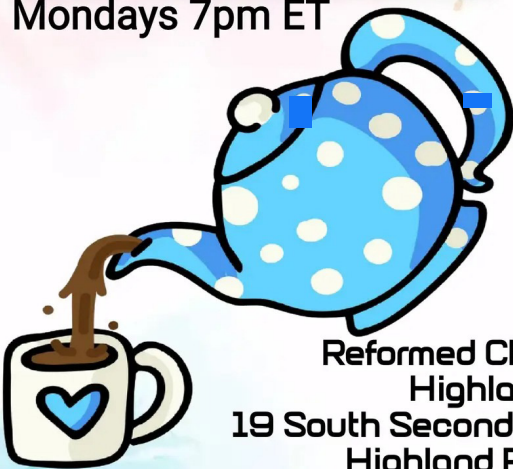
**THE CENTER
730PM
208 WEST 13TH ST**

HELD THE FIRST
MONDAY OF EVERY MONTH
EXCLUDING NATIONAL
HOLIDAYS, WHERE IT
WILL THEN MOVE TO THE
FOLLOWING MONDAY.

<< CLICK THE LINK TO REGISTER >>

SPILL THE TEA

Mondays 7pm ET



Reformed Church of
Highland Park
19 South Second Avenue
Highland Park, NJ

Zoom ID: 817 4553 5629
Password: NJCMA

The TWELVE TRADITIONS for CRYSTAL METH ADDICTS

Here is the foreword to the third and current draft of The Twelve Traditions for Crystal Meth Addicts. This is meant to be a companion piece to the recently published Twelve Steps for Crystal Meth Addicts, an NYCMA Intergroup-approved book. We would love to get your comments and feedback on this to bring back to NYCMA's Literature Committee. You can download the free PDF on NYCMA.org and send your comments to literature@nycma.org.

As addicts in recovery, we rely on the Twelve Steps to help us as individuals stay in sync with the universe, with ourselves—and, most important, with other human beings. In the same way, groups in Crystal Meth Anonymous rely on the Twelve Traditions to help them get along with one another and the fellowship as a whole. The Steps help prevent us from returning to using and the catastrophe that always follows. Likewise, our Traditions keep CMA from losing focus and unraveling. We depend on them to stay united in staying well.

But our fellowship functions smoothly in the absence of set rules—our governing principles are called traditions, not laws. There are no mandates in the program: Willingness to accept guidance is a core principle of recovery for the individual and the group. Just as we follow the Steps, trusting these vital suggestions because we've seen them work in the lives of countless addicts before us, so our groups follow the Traditions to guide decisions, especially when we confront challenges and controversies big and small.

We have adapted our Traditions from those of our fellows in older Twelve Step fellowships, just as we've made the Steps our own. The founders of Alcoholics Anonymous first devised the Traditions in response to a series of problems in their early days: Questions of prestige and money had caused conflicts; opinions about politics and religion had muddled their message; and the importance of remaining nonprofessional and anonymous hadn't always been clear. CMA is much younger, but we've seen many of the same issues threaten to pull us apart. Time and again, we have found guidance in the Traditions to help us stay our course and keep focused on our primary purpose: to carry the message of recovery.

Considered against the broad spectrum of governments and other systems humans have devised to organize themselves, Twelve Step fellowships are remarkable. We have no government; our Traditions are simply a set of principles. Yet somehow, without having any hierarchy or money or requirements, we thrive. When a group gets together to go over its affairs—we call this a business meeting—

conflicts can arise. It's not uncommon to hear some fellows argue their point through the lens of one Tradition, while others feel passionately that another one holds the answer to whatever the conundrum might be. That is perfectly OK. The Twelve Traditions complement one another, just as the Steps do.

But while the Steps build on one another in a progression that guides us toward a spiritual awakening, the Traditions are more loosely organized. Many of them describe distinct universal ideals, touching repeatedly on certain themes in particular: anonymity, unity, and our common purpose to share the message of recovery. But others detail very specific situations our groups may encounter. Most of the time, considering the relationship between two or more Traditions—even if they seem to contradict each other at first—is where we find the best path forward. But we need them all: They only work together, each principle balancing the others. Preserving that balance is vital to the fellowship keeping its character as it grows and changes.

How can we help CMA continue to help us? How can we help it carry the message of recovery to addicts who need it? How can we keep the fellowship safe for all of us, newcomers and old-timers alike? The answers to all these questions and more are in the Traditions. Whether or not you're passionate about doing service—naturally, we hope you are; after all, that's a big part of Step Twelve—we encourage you to learn as much as you can about the Traditions. Each of us approaches service in our own way, but all of us depend on the essential framework the Traditions provide.

Many of us go further and explore how the principles they describe might operate in our own lives, in and out of the rooms. They don't just allow us to function efficiently as a group, they can also help us grow as individuals. Pursuing our common welfare, sharing a unity of purpose, trusting in anonymity as a spiritual foundation—these are powerful ideas for all people.

THE 12 TRADITIONS OF CRYSTAL METH ANONYMOUS

1. Our common welfare should come first; personal recovery depends upon CMA unity.
2. For our group purpose there is but one ultimate authority a loving God as expressed in our group conscience. Our leaders are but trusted servants; they do not govern.
3. The only requirement for CMA membership is a desire to stop using.
4. Each group should be autonomous except in matters affecting other groups or CMA as a whole.
5. Each group has but one primary purpose to carry its message to the addict who still suffers.
6. A CMA group ought never endorse, finance or lend the CMA name to any related facility or outside enterprise, lest problems of money, property and prestige divert us from our primary purpose.
7. Every CMA group ought to be fully self-supporting, declining outside contributions.
8. Crystal Meth Anonymous should remain forever non-professional, but our service centers may employ special workers.
9. CMA, as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.
10. Crystal Meth Anonymous has no opinion on outside issues; hence the CMA name ought never be drawn into public controversy.
11. Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, television, films and other public media.
12. Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities.

The Twelve Steps and Twelve Traditions of Alcoholics Anonymous have been reprinted and adapted with the permission of Alcoholics Anonymous World Services, Inc. (A.A.W.S.) permission to reprint and adapt the Twelve Steps and Twelve Traditions of Alcoholics Anonymous does not mean that Alcoholics Anonymous is affiliated with this program. AA is program of recovery from Alcoholism only – use of A.A.'s Steps and Traditions, or an adapted version of its Steps and Traditions in connection with programs or activities which are patterned after A.A., but which address other problems, or in any other non-A.A. context, does not imply otherwise.

NYCMA en español - nycma.org/inicio

REUNIONES EN ESPAÑOL

UN DÍA A LA VEZ

los martes
7:00pm–8:00pm
Online

CMA EN ESPAÑOL

los jueves
6:45pm–7:45pm
The Center, Manhattan

ATENCIÓN ADICTOS EN RECUPERACIÓN!

¡Gran oportunidad para marcar la diferencia!

Únete a nosotros para dar vía al nuevo libro de CMA en español: "Los Doce Pasos para Adictos a la Metanfetamina."

Todos los martes
8:15 pm ET
Via Zoom (NYCMA.org)

¿Por qué deberías participar?

Tu voz cuenta:

- Ayuda a perfeccionar la traducción
- Conecta con otros en recuperación
- Fortalece nuestra comunidad hispanohablante
- Sé parte de un recurso que cambiará vidas

¡Tu experiencia y perspectiva son invaluable! Juntos, crearemos una herramienta poderosa para la recuperación. ¡No te lo pierdas! Tu participación puede ser el primer paso en el viaje de recuperación de alguien más.

Guías y literatura de NYCMA en español

nycma.org/index.php/literatura

LA SOBRIEDAD

POR OSCAR P.

No se cuanto pueda esperar
Por el milagro prometido
Mi vida no es la misma
Todo ha cambiado
Todo es confuso y triste
Me embarco en un nuevo capítulo
Una nueva oportunidad
Una nueva aventura
Sobrio y cansado
Es mi mejor opción
Mi única opción

Estar sobrio es estar limpio
A veces me pregunto
Por qué la gente dice estar limpio?
Si mi vida aún sigue sucia y triste
Vacía y sin esperanza

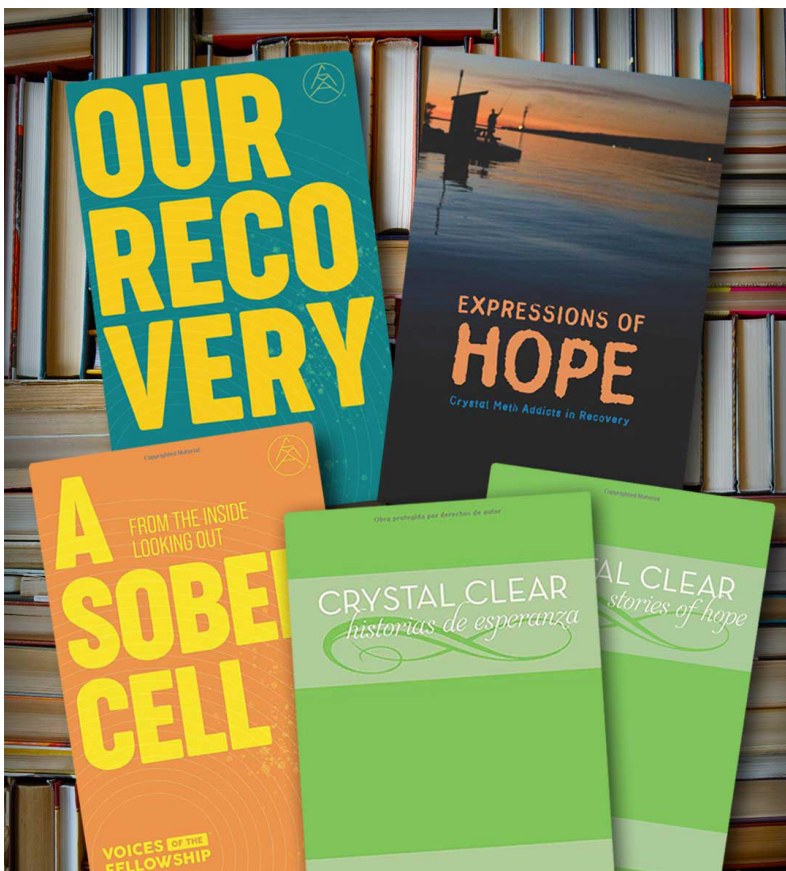
La sobriedad
La invoco en mis noches tristes
En mis días felices
A veces la amo con todo mi corazón
A veces no la puedo soportar
A veces pienso que es mi enemiga
O tal vez mi salvadora

La sobriedad
Mi adorada sobriedad
Mi maldita sobriedad
Mi vida no es la misma
No es mejor, ni es peor
Es simplemente una vida



Linea de Ayuda: 1-855-638-4373





Available on Amazon

NEW LITERATURE COMING SOON!

NYCMA:

Los Doce Pasos para Adictos a la Metanfetamina,
the Spanish translation of *The Twelve Steps for
Crystal Meth Addicts*.

The Twelve Traditions for Crystal Meth Addicts

CMA

Voices of the Fellowship: Our Families
Voices of the Fellowship: Sex in Sobriety
CMA's book of Daily Meditations



NYCMA's *The 12 Steps for Crystal Meth Addicts*

Available on Amazon and Kindle

If you'd like to sell this book at your literature table
or have them as reading copies for your meeting,
you can purchase copies at cost for \$4 from the
NYCMA Literature Committee.

Send a request to literature@nycma.org

For a **FREE** downloadable PDF Visit the
literature carousel at nycma.org

CMA Pamphlets, Readings, Scripts, and Newsletters
Visit the Literature Tab at nycma.org

SEX, INTIMACY & RELATIONSHIPS

SATURDAYS 9PM
EASTERN

IN SOBRIETY



Zoom: 284 186 5987 Password: q636F5
Crystal Meth Anonymous

CMA LUNCHBREAK

ID: 504 701 8686
Password: LunchBreak

TUESDAY AND WEDNESDAY 12:30 PM EST

Visit nycma.org for an updated list of meetings

cma presents
a meeting for poc

SOUL

FRIDAY
8:30PM EST

SOUL

zoom: 960 395 0103
pw: hope
soul2soulcma@gmail.com

AGNOSTICS

Mondays @ 7pm
111a West 71st



© 2024. New York City Crystal Meth Anonymous. Submissions and comments: CMA members are encouraged to submit essays and other nonfiction writings for publication in Crystal Clear. Interested parties may contact a member of the Crystal Clear Literature Committee or NYCMA Intergroup for more information. Inquiries and comments may also be sent to literature@nycma.org. By submitting material for publication, members affirm that it is comprised solely of original content or that references to other works are properly credited. The writer also assumes all liability for any damages that may result from the publication of his or her article. Crystal Meth Anonymous is a Twelve Step fellowship for those with a desire to stop using crystal meth. Crystal Clear is published periodically by NYCMA Inc., a not-for-profit corporation located in New York City. NYCMA, or its designee(s), reserves the right to refuse submissions and to edit them, including for clarity and space and to avoid triggering the reader. Submissions become the property of NYCMA. No compensation is paid. According to our Tenth Tradition, NYCMA has no opinion on outside issues. Opinions expressed in the article are solely those of the writer and do not speak for NYCMA as a whole. This policy was created by the NYCMA Literature Committee at the request of the NYCMA Intergroup members. We also suggest that writers keep in mind the Eleventh Tradition: "Our public relations policy is based on attraction rather than promotion; we need to always maintain personal anonymity at the level of the press, radio and films, and all other media." The Twelve Steps and the Twelve Traditions of CMA have been adapted with permission of AA World Services Inc. NYCMA is not affiliated with Alcoholics Anonymous. Visual materials are printed with permission.

New York Crystal Meth Anonymous
P.O. Box 1517, Old Chelsea Station
New York, NY 10113

CMA NA Book Study

MONDAY NIGHTS
ON ZOOM 8PM EST



ELECTIONS! LOOKING FOR 1 MORE
CO-CHAIR AND 1 TREASURER

ZOOM ID: 835 6365 4126