

MY HOME GROUP

2023 has been a big year for NYCMA!

In August, 2023, NYCMA Intergroup enthusiastically approved the first Twelve Step guide for crystal meth addicts written by crystal meth addicts, aptly named, *The Twelve Steps for Crystal Meth Addicts*. Since it's publishing in September 2023, the book has sold nearly 2,000 copies. It's being used by sponsors and sponsees around the world for Step work, and many meetings from coast to coast are using it as the basis for Step meetings, including two here in NYC.

In November, NYCMA hosted the General Services Conference for the second time. The last time we hosted was in 2010. This was a wonderful event with over 100 registrants representing areas around the world and a fabulous turnout from the NYCMA fellowship. It was exciting to see so many volunteers show up to help and get involved with service on a new level.

2024 promises to be another great year, with an enthusiastic new Intergroup and some wonderful new meetings popping up.

In this issue of *Crystal Clear*, several fellows share their experience with the importance of a home group. Others share about their process in recovery. Your voice is always welcome in this fellowship, and if you want to share your experience with us, please contact the NYCMA literature committee.

Happy Recovery in 2024!



IKE & TINA

A HOME WHERE I CAN BE SEEN AND HEARD

There should be a glossary of recovery words and phrases for newcomers. Cross-talk. Sponsor. Triggered. It took me almost six months to have the courage to ask someone what was up with this “fellowship” thing everyone was talking about. There was also the idea of a home group.

I came into recovery with layers of armor, unwilling to let myself be seen, because to see me would give you the opportunity to reject me, the only option I could imagine. I had different groups of friends and told them different versions (lies) of me. My worst fear was having all my friends show up for a party and talk with each other, sharing what they knew, and maybe figuring me out. Why would I want a home group, along with the possibility of being seen and figured out?

Growing up, I’d kept everyone at a distance. I lived in a small Massachusetts town where few people looked like me, and where my Black skin created a barrier between me and others in my head. If I could only be whiter, straighter, or richer, I’d be happy and loveable. This feeling of otherness followed me into addiction. I allowed myself to be objectified and fetishized in a queer world where this was rampant. It also followed me into recovery.

New York Crystal Meth Anonymous is much more diverse today than it was 13 years ago. I was one of few Bipoc folks, and there was a lot that came along with that. I did start going to that fellowship thing, usually at the Good Stuff Diner on 14th Street. At one of the first meals, about 12 of us were settling in, when someone yelled across at me, “You know they don’t have watermelon on the menu, right?” I laughed along, internally enraged, but also



very conscious that my sobriety depended on me connecting, and being the Angry Black Man wasn’t going to help with that. It was only later, when I did the Steps, that I realized how much my life had been defined by resentments at myself for not speaking up, disguised as resentments at others. There were lots of other covert and overt incidents, like someone telling me the meeting didn’t take EBT as he passed me the 7th tradition basket.

A few years into recovery, a Black fellow approached me and several other Black fellows. He proposed we meet for brunch in a couple weeks to

connect. “We know each other, but we don’t *know* each other,” he said.

For someone who’d grown up in an all-white town, and never had close Black friends, this was both exciting and frightening. There’s a paradox to addiction: We often fear the thing we most want. I desired true connection but spent days hypnotized by an app, where body parts are exchanged but not intimacy. I wanted love in any form, but potential rejection was my excuse for not opening up and letting people in. It was better to have a dream tucked away on a shelf, a future possibility, than to try and fail and have nothing.

Trying to connect to other Black people was intimidating for someone whose Blackness had been the source of ridicule. The way I spoke and dressed and the music I listened to—they all marked me as an outsider, or so I thought.

Guys would look confused at the real me who showed up from the apps. I didn’t fit into their media-generated and socially familiar idea of what a Black person should be.

Now I was supposed to meet up with a group of Black queer CMA folks and try to be my authentic self, when I didn’t know who I was outside of a body part.

I held on to my reserve that first brunch, and the second one. Then it started to slip away, along with my ideas of who I had to be. The more I showed my awkward, goofy, but real self, the more I was connecting. I could discuss internalized racism and queerphobia right after laughing about Florida Evans screaming Damn Damn Damn when James died. (It’s a generational thing. Look it up.) We could talk about politics and books and identity and memories of going down South in the summer.

It took me a while to understand what people meant when they said they were always an addict. I

didn’t start drinking until my 20s and first did crystal meth in my 30s. How could I have been an addict before then? It clicked when I did the Steps. There had always been a vast divide between my external and internal selves. I was the smiling good little boy in a sweater vest who was consumed with anger. That’s how I walked through life, accompanied by a voice telling me I wasn’t enough just as I was. When I did meth, it was the first time that inner voice was silenced. I wasn’t hearing, “You are unlovable and always will be.” I felt I was worthy of taking up space in the world. That was the high I kept chasing. Recovery has been about finding that feeling without a drug. At that brunch, I got a sweet little glimpse of what that might be like. I could just be and not have to be a version of me.

The brunches grew, with up to 30 people attending, and they were loud and joyful and

“Ike & Tina was where I most relaxed my shoulders and soul and pushed up against the narrative that I had to be anything other than who I was and am.”

emotional and everything I could ever want. When Covid happened, the brunches turned into an online meeting, Ike & Tina. My father had just died weeks before, and I went to Massachusetts to be with my mom. This was also the period when the world was reckoning with centuries

of injustice, bias, and violence against Black and Brown people, and Bipoc meetings were appearing. I spent the first five months of the pandemic in my hometown, where I never quite felt at home, while people all around the world marched in the streets. I was able to be there for my mom, holding her up just as she had held me up in my active addiction, and then go upstairs to a Zoom meeting and unleash what was going on inside. There were many meetings I deeply connected to during that time. Coven. Outside the Lines. The LA morning meditation meeting. But Ike & Tina was where I most relaxed my shoulders and soul and pushed up against the narrative that I had to be anything other than who

I was and am. Sitting in my childhood bedroom, staring at a computer screen, I understood what a home group was.

Not everyone understands the need for Bipoc meetings, though there have been women's and men's and LGBTQ meetings for years with no complaints. It's a luxury and a privilege to think outside issues don't matter when, for some, just going outside our culture, identity, and skin color is seen as a problem. I used to escape emotions and feelings, and the feeling that you are hated before you are seen can be one of the hardest. In those early pandemic days, Zoom bombers in all meetings were not uncommon, and the word they almost always used to disrupt and wound was the N word. In Ike & Tina I could talk about all of that. I could talk about microaggressions before they turned into major resentments that consumed me. I could speak with a voice that was unapologetically my own but was still understood by others who know what it's like to have to code switch both voice and body to survive.

“Black folks from all over the world sign in to Ike & Tina, some saying they've waited all week for an hour and so of time to see and be seen.”

There are other Bipoc meetings in New York now, including a Spanish-speaking one. There are also many online, all over the world. There are younger people coming into CMA, bringing with them a youthful joyous energy. I'm full of gratitude that in New York, CMA recovery is starting to look like all the neighborhoods of crystal meth addiction, not just Chelsea and Hell's Kitchen.

Black folks from all over the world sign in to Ike & Tina, some saying they've waited all week for an hour and so of time to see and be seen. Every person who wants to speak in Ike & Tina is allowed to speak, regardless of how late the meeting goes. Our Black lives and our Black voices matter, and we want all to know that no matter what has happened throughout the

week, we have Saturday at 12 Eastern to talk about it. We have a place where we don't have to worry about being an Angry Black Person, we can just be a Black Queer or Trans Person in Recovery trying to level the playing field, get sober, and find a sense of belonging and connection and pride. I find that in Ike & Tina, and wish the same for everyone in Crystal Meth Anonymous. —*Delano B.*

NYCMA
H&I

The H&I Committee for NYCMA is starting a new commitment at Mount Sinai's Rivington House. Anyone looking to do service can contact Craig H. at hospitalsandinstitutions@nycma.org. or 377.753.1970.

Please come to our next monthly meeting, which will be on Zoom the last Sunday of every month at 10 am.

Zoom Link: 958 103 0649

Passcode: Intergroup

The 12 Steps of CMA

1. We admitted that we were powerless over crystal meth and our lives had become unmanageable.
2. Came to believe that a power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of a God of our understanding.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked God to remove our shortcomings.
8. Made a list of all persons we had harmed and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with a God of our understanding praying only for the knowledge of God's will for us, and the power to carry that out.
12. Having had a spiritual awakening as a result of these steps, we tried to carry this message to crystal meth addicts, and to practice these principles in all of our affairs.

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.)

living with **DUAL DIAGNOSIS** crystal meth anonymous



Sat 6:30pm & Thur 7pm ET
Zoom 547 531 4410

**Closed, special interest CMA meeting
for people with mental health issues.
Formal diagnosis is not required.**

NEW CMA MEETING

The Message



SUNDAYS 430PM
@ THE CENTER

NYCMA.ORG
NEW YORK CRYSTAL METH ANONYMOUS INTERGROUP



MEETING
THE 1ST MONDAY OF THE MONTH
7:30 PM

THE CENTER, 208 W 13TH ST. NYC 10011

<<CLICK HERE TO REGISTER>>

Breaking Good

Home...it's a loaded word for many of us. For me, the home I grew up in looked great from the outside, but the reality of what was inside was different. I learned from an early age to hide who I really was, and to get approval by being the good child. These seeds of addiction set in motion a need that would first be filled with food, and later sex, gambling, and ultimately meth. They all worked...till they stopped working.

When I came into recovery, I knew that if I were to really get this program, I would have to create a new understanding of family and home. Living in Connecticut with no CMA meetings locally, I made the trek into New York to explore what 12 Step recovery would look like in CMA. From my very first contact with NYCMA, I felt the love and full acceptance of the room. The Friday night, Living With HIV meeting was the first place I was able to openly admit and speak the words "My name is Rich, and I am a crystal meth addict, living with HIV." I'd held both of those facts in secret for a long time. I knew I could share this here, because of the joy and the excitement for recovery that filled the room. That night was also my first hug from someone I later came to regard as an NYCMA giant. It became the first meeting I had a service commitment in, and the first meeting I told my story in. It was my home base, the place where I was taught how to use

"CMA was needed in Connecticut, so a few of us started a few meetings."



the acceptance of fellows in the room to build a solid recovery in CMA.

As my life got bigger and I became employed again, it became clear that I would no longer be able to make my regular trips into the city. I am grateful that NYCMA taught me that I

qualify for the rooms of other fellowships, as there were no CMA meetings in Connecticut at the time. Those fellowships kept me connected to recovery, and

I am lucky to have made some great connections with fellows up here. But I was again finding that I needed to hide parts of my story in those rooms, and that began to feel *familiar*. It was clear from some of the folks I was meeting in the other fellowships that CMA was needed in Connecticut, so a few of us started a few meetings. It was pretty slow at the start. Many weeks there was one, two, or three of us, meeting and holding space. We had fellows from NYCMA come and share their stories with us. Little by slowly, our fellowship began to grow. Having a core group of folks committed to the meeting and attending regularly was vital to

Visit [NYCMA.org](https://www.nycma.org) for an updated list of live and online meetings

the creation of a new community. Today, to see a growing fellowship of five meetings per week, often with 20 to 25 members participating, is an amazing gift of recovery. We've all worked hard to re-create that feeling of fellowship in our meetings. Although I consider all of the Connecticut meetings my home group, the Sunday night beginners meeting, Breaking Good, will always have a special place in my heart.

So what makes a home group? To me it's a meeting that I build a deep and intimate relationship with. To become a healthy home, the group practices the spiritual principles as described in the 12 Traditions of CMA. When there is conflict, respect for differing opinions is demonstrated at business meetings. Members of the group feel a shared responsibility for keeping the focus on our primary purpose—to carry the message of CMA recovery to the addict who still suffers. Are we

“We recognize in the eyes of our fellows the miracles of recovery that are taking place in our lives.”

perfect? Absolutely not! When we stumble, the group brings the power of compassion and love and celebrates everyone's journey in recovery. We recognize in the eyes of our fellows the miracles of recovery that are taking place in our lives.

Because I have a commitment to my home group, many fellows get to know me, and I them. Often others are able to notice the changes in my mood and behavior before I even do, and they help point these out. If I miss my home group frequently, this keen awareness is not available.

My Higher Power's will for my life can show itself in the midst of this intimacy. One of my fellows describes our meeting as being “a pocket of enthusiasm” for recovery. We share the joy and fun in sobriety—you can see it in the gut-busting laughter at fellowship. My home group is one of the major components of the foundation of my recovery. —*Rich R.*



CMA Fellowship Survey

CMA is conducting a survey of the membership and attendees at CMA meetings to gain information that will help us expand our message of hope and inspiration to both addicts who are suffering from active addiction and addicts who are in recovery.

Please help us in this effort by spending a few minutes to complete our 25-question survey.



**TAKE THE
SURVEY**

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

Send an e-mail to literature@nycma.org

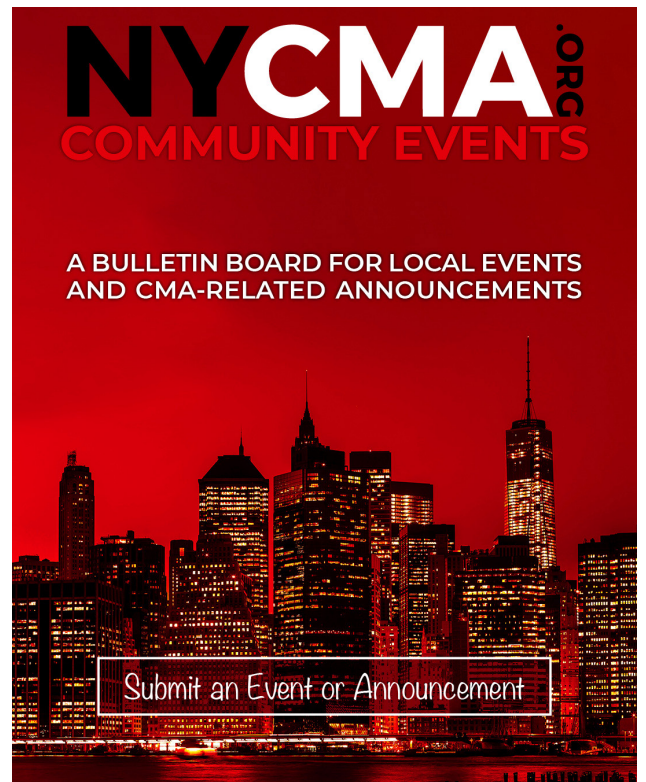
HARLEM RENAISSANCE

MY HOME GROUP

My name is Frank M., and my home group is Harlem Renaissance. It's special to me for so many reasons. When I came into recovery in 2011, it was my second attempt—I initially went to inpatient in 1997 at the start of this journey of recovery. My first attempt was cursed. I went to lots of meetings, but just couldn't relate well to them, so inevitably I relapsed and was lost for 14 years.

When I finally admitted to myself that I couldn't do this alone, I went to the meeting where I was introduced to my sponsor. It just so happens he started the Harlem Renaissance meeting, and this was my first-ever CMA meeting, in December of 2011. What was different about this meeting was that I heard my story; I saw people who looked like me, who shared similar experiences that only someone in my skin could relate to, and I finally felt visible. At other meetings I felt like I sank into the wallpaper, I was not seen, and I was not heard; at Harlem Renaissance I felt the connection, fellowship, and love that has kept me on the right path for 12 years now.

Now that I am stronger, I am able to feel seen in any meeting. Harlem Renaissance has been the backbone of my continued recovery, and I am grateful to be able to carry the message to newcomers who come there for the first time, so they too know they are seen, they are heard, and they are loved. —*Frank M.*



Building a Safe(r) Home



Sunday, July 1, 2001

I needed help. I headed to my first meeting at the LGBT Community Center, which was being renovated and operating out of an interim spot. I lost my courage on the street outside the unfamiliar building. I went home.

August 1, 2001

The Center reopened on 13th Street. I went in and attended my first CMA meeting.

December 2, 2023

I celebrate 20 months in November 2023. It took 20-plus years for me to get past the one-year mark of continuous abstinence. Recovery has not been an easy journey. I kept coming back, no matter what. I did not give up. When I started coming to meetings in 2001, we had only two meetings each week. In order to go to 90 meetings in 90 days, I went to various fellowships.

My current home group was founded by Luis V., who organized a meeting in the morning. (I rise early and love morning meetings.) We met in person, chairs in a circle, at GMHC on 24th Street. When GMHC moved, our meeting moved. Twice. I was at our last in-person meeting, in March 2020. GMHC closed the West 38th Street location where we'd been meeting before the Covid lockdown. My home group now meets online.

Early on I heard the suggestion to pick a home group, attend it regularly, share, listen for a sponsor,

and do service there. I find it helpful—important—to go to a specific meeting regularly, to become known, to reflect back changes we see in each other, to receive and offer empathetic witness to hardships, losses, joys, and triumphs.

“Home” is not always a safe place. In recovery, we can transform this. I have helped build my home group into a place where I feel safe(r): I get and give support for continued recovery, I claim my seat (my

Zoom tile), I share freely what was freely shared with me, and I do my best to be a regular. Regularity helps foster safety. In recovery I need, seek, and work to foster this

kind of safety.

I asked someone from my home group to be my interim sponsor. “Listening for a sponsor” means giving myself time to do the important work of discerning who I want to trust with this important relationship. This person is giving me that time, for which I am grateful.

I love that our home group has a phone list. I listed my number. I use it and reach out and answer texts and calls. I listen to and encourage others, as I was listened to and encouraged.

Whether you stay, as a member of the *Don't Pick Up No Matter What Club*, or you keep coming back, like me, a member of the *Don't Give Up No Matter What Club*, we have a simple message for each other: Welcome Home. —**Kamal F.**

WHAT'S GOD GOT TO DO WITH IT?



I did not grow up religious. If anything, I would say I'm spiritual, but organized religion was always a turn off for me. I was not a joiner or a team player. I marched to the beat of my own drum, and I fought doing anything that everyone else was doing. I thought I was smarter than everyone around me, especially people who needed to fall back on religion to feel better. I had found a better way to feel good all of the time. I had found drugs.

The first CMA meeting I ever walked into, I stayed for 20 minutes. I heard God mentioned multiple times, and I knew this

was not the place for me. At least this was the excuse I gave myself for why I didn't belong in that room. Truthfully, I was looking for any reason to prove I was not like the addicts I saw around me. I was better than them, and smart enough to do this on my own.

I was only in that room in the first place so my Dad would continue to pay for my schooling and stop asking me if I was doing drugs. If I showed him I was going to meetings, and if I didn't end up in the hospital again after an accidental overdose, then I

could maintain the illusion that I was drug-free and continue living the life I wanted to lead.

I figured this would be an easy deception. After all, I only spoke to him on weekly check-in calls, and those lasted only a few minutes. He never would have even realized I had a drug problem if the EMTs had just let me ride out that extra dose

of GHB I accidentally ingested. If everyone would just leave me alone, I could get back to maintaining a baseline of normalcy and pretend that I didn't wake up every morning and do a shot of G and a hit

of T just to start my day. I mean, Jeez, it's not like I was addicted to coffee or alcohol like the rest of the world.

So I left that CMA meeting, feeling solid about my decision to walk out. The meeting had nothing to offer me, and I could control my drug use on my own. The problem was that my Dad and I had made a deal. I would attend one CMA meeting every week. I would report back to him in a two-paragraph email, first, explaining what the meeting was like and, second, what I'd learned from it.

“I thought I was smarter than everyone around me, especially people who needed to fall back on religion to feel better.”

I would not do drugs, and in return he would continue to pay for my education.

So each week, I dutifully wrote an email to my Dad, explaining what had happened at the anonymous meeting I wasn't actually supposed to discuss outside of the meeting. I would make up elaborate stories based on what I knew of 12 Step meetings from books and movies. I told him about the junkie who'd watched his wife die in front of him leading to his white light moment and his newfound sobriety. I related how sad I was that a friend in the meeting had relapsed, and how proud I was to collect a 30-day chip. I made up stories about how the God stuff was difficult to stomach, but I was learning to adjust. I had no idea what I was talking about, but my father knew even less about the program than I did, so I guess the emails convinced him I was on the road to recovery.

Eventually I did find my way back to the meetings, but it took another seven years of pain and misery for me to get there. While it would have been nice to avoid all that, we all get here when we're meant to get here.

I look back on the man writing those emails to his father, and I feel sad for him. I wish I could go back and tell him to give the meetings a chance. To let go of the God stuff. To actually listen to what people were saying and not make snap judgments. He didn't need to believe in God, only that there was something out there more powerful than himself. In one meeting I attended, the speaker was a former boxer. He described a power greater than himself like this. He said he looked around the room at the 20 or so people who were in the meeting with him. He knew that in a one-on-one fight, he could beat up each and every person there. But if the whole group were to bumrush him, he didn't stand a chance against a group attack. The group collectively

could beat him up, which meant that whatever power he possessed, the group's power was greater than his own. He said he didn't know if he believed in God, but he believed in not getting beat up, so he was willing to listen to suggestions from this power greater than himself. This made a lot of sense to me, and I try to keep it as simple as possible and listen to the things that work for me. Not everything I hear in these meetings makes sense all of the time; some stuff I don't relate to at all. But every so often I hear a kernel of truth that switches on that lightbulb in my head, and it's for that reason that I try to go to a meeting every day. Because these small nuggets of wisdom have saved my life.

For now, I'm going to leave it up to my girl Margaret to ponder, "Are you there, God?" For me, it's enough to know that I have a Group Of Drug addicts I can look to as a power that is greater than myself, that I have a Gang Of Delinquents who are prepared to love me until I'm ready to love myself, and that I have a Goonsquad Of Daydreamers ready to go into battle with me against this disease we

"I don't know if there is a God, but that's not something I have to worry about. The only thing I have to worry about is not picking up"

call addiction. I don't know if there is a God, but that's not something I have to worry about. The only thing I have to worry about is not picking up. And though prayer is not something that comes naturally to me, waking up each morning and simply

praying that "I hope not to use today," seems like an easy enough thing to wrap my head around. It has had some pretty significant results.

So what's God got to do with it? A lot less than I thought when I first came into these rooms. In fact, when I allow myself to truly listen to others, let go of my judgments, and really try to connect, I see that what does have a lot to do with it is love. And if nobody told you they love you today, know that the group loves you, that I love you, that you are worth the fight. The war is over. You lost. Congratulations. —**Rob S.**

Interrupting the Path to Hell With The 12 Steps



I started using crystal about eight years ago and was introduced to the rooms of recovery five years ago. With CMA as my main fellowship, I've had varying degrees of success. As many of our stories start, it all seemed fun and OK at first. I used because I thought I deserved to. I thought it was a way to connect with others—I thought it was cool. Crystal was my solution to let go in the bedroom; it was my solution to combat loneliness; it was my solution to escape real life.

Although in my tenure in recovery I haven't made it past Step Three, I have seen others

achieve success working all 12 Steps. My program has included harm reduction, outpatient rehab, in-person rehab, therapy, CMA, NA, and AA. I find much relief in reading 12 Step literature and relating it to my journey. Writing and getting my thoughts on paper also brings much relief. It's an artistic conversation I have the privilege of having with my higher power.

I'm eager in the coming weeks to begin reworking Step One. This last year has brought much clarity to my life. I've been able to experience both ends of the spectrum of being on the

path of recovery and the path of that false solution that really leads to hell. Through and through I am an addict, but it's the choices I make that put me on each path. I can either be an active addict or an addict in recovery. It seems simple enough, but at the end of the day, it comes down to how badly I want to be on the path that serves my higher purpose in life. Through the work I do with my sponsor and service in and out of the rooms, I pray I am strong enough to not give in to the false solution I've relied on for so long. —*Jake S.*

Need help or someone to talk to?
24-hour CMA Helpline
855-638-4373



COMING BACK

and getting better

After having two periods of long-term sobriety, I found myself needing to come back. This last relapse lasted for more than four years! I'd hit a spiritual bottom like I'd never hit before. I experienced a lot of physical and mental health problems as well. I found myself either getting high, or depressed—laying in bed wishing the end would come. I hadn't lost my job or my apartment, but I had lost my connection to people and myself.

Thankfully, I've had enough Twelve Steps over the years to know I had to ask for help. I called the treatment program I'd been to several times before, but a friend who works there told me I couldn't come back this time. There was really nothing they could do for me. He said I needed to go to a program built around recovering from chem-sex and trauma. I'd been encouraged to go to this program several times during my relapse, but I refused. Part of the problem was I thought I knew better, because I work in the field of recovery. But I came to the realization that I had to forget everything I thought I knew and open my mind up to other ideas.

I surrendered and agreed to go to the program because I had no place else to go. My friend made the arrangements, for which I am forever grateful. Thank you Joe D.! So I left for California. When I first got there I was resistant—I didn't want to be there. But slowly I started to become willing. This is where I started to learn about the trauma I had experienced. And this is where I learned how untreated trauma affects a person in ways they don't understand. The seed was replanted.

“I began to clear space inside of me to begin doing Step work with the sense of urgency I needed to save my life.”

I stayed there for about two months, and when I returned to New York I went back to CMA. But for some reason I still wasn't ready and went out and did some more research for another four months. It didn't take long before the depression and suicidal ideation returned. Before I left California, my therapist had told me she thought I would benefit from EMDR therapy. So I began working with an EMDR therapist and was able to reprocess some of the trauma I'd experienced in my life—and change my relationship with that trauma. I believe this is when I began to clear space inside of me to begin doing Step work with the sense of urgency I needed to save my life.

I told my sponsor, Gustavo G., that I wanted to go through the Steps, and I needed to be fully engaged. I was willing to deepen my commitment to a level I wasn't capable of before. He took me through the Steps with seriousness, kindness, gentleness, and love.

Steps Six and Seven have really been life-changing for me. I am most vulnerable and closest to relapse when I am living in my defects of character. They can be fatal to my recovery. I learned that before asking for these defects of character to be removed, I need to have something to replace them with. So, through prayer and meditation, I asked my higher power to allow me to be helpful, not hurtful to myself or anyone else. I asked my HP to let my actions be in direct alignment with the man I want to show up as today.

What's working for me this time is my daily practice: going to meetings, staying engaged with my fellows and of course, doing service. Today I am living with an inner peace and gratitude I have never experienced before. Today I know I am ready for whatever my higher power puts in my path (good or bad) as long as I stay engaged. I am especially grateful for CMA and my fellows. —**Danny O.**

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

Las Promesas

Si nos esmeramos en esta fase de nuestro desarrollo, nos sorprenderemos de los resultados antes de llegar a la mitad del camino. Vamos a conocer una libertad y una felicidad nuevas. No nos lamentaremos por el pasado ni desearemos cerrar la puerta que nos lleva a él. Comprenderemos el significado de la palabra serenidad y conoceremos la paz. Sin importar lo bajo a que hayamos caído, percibiremos cómo nuestra experiencia puede beneficiar a otros. Desaparecerá ese sentimiento de inutilidad y lástima de nosotros mismos. Perderemos el interés en cosas egoístas y nos interesaremos en nuestros compañeros. Se desvanecerá la ambición personal. Nuestra actitud y nuestro punto de vista sobre la vida cambiarán. Se nos quitará el miedo a la gente y a la inseguridad económica. Intuitivamente sabremos manejar situaciones que antes nos desesperaban. Depronto comprenderemos que Dios está haciendo por nosotros lo que no pudimos hacer por nosotros mismos. ¿Son éstas promesas extravagantes? No lo creemos. Están cumpliéndose entre nosotros – a veces rápidamente, a veces lentamente, pero siempre se realizarán si trabajamos para obtenerlas.

Guías y literatura de NYCMA en español | nycma.org/index.php/literatura

Estamos aquí para ayudar

Si desea comunicarse con un miembro local de NYCMA de la ciudad de Nueva York, envíe un correo electrónico a help@nycma.org.

Incluya su información de contacto. Dependiendo de la información de contacto proporcionada, un miembro de NYCMA se comunicará con usted lo antes posible.

Si cree que necesita ayuda inmediata y le gustaría hablar con alguien directamente, llame a la línea de ayuda nacional al (855) 638-4373. La línea de ayuda nacional disponible las 24 horas del día de las CMA está disponible para brindarle información y ofrecerle apoyo inmediato.

Estamos aquí para apoyarlo y responder cualquier pregunta sobre NYCMA y el programa Crystal Meth Anonymous.

No estás solo!



Línea de Ayuda: 1-855-638-4373



CMA LITERATURE



Available on Amazon

Are you reading your story?

The CMA literature committee is looking for submissions from our members to reflect the diversity of the fellowship. We would love to receive more stories from people of color, women, transgender people, and other historically marginalized groups.

Visit the Literature tab at crystalmeth.org to submit your story.



The 12 Steps for Crystal Meth Addicts is now available on Amazon and Kindle!

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

Send a request to literature@nycma.org

CMA Pamphlets, Readings, Scripts, and Newsletters
Visit the Literature Tab at NYCMA.ORG

BAGGAGE YOU DON'T NEED TO CARRY



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

GENERAL SERVICES CONFERENCE 2023

The Conference Is a Wrap!



We did it. We hosted a conference, y'all!

As the Committee Chair, I want to express my deep gratitude to NYCMA for all the work that was done to make the conference successful. I have been repeatedly told by attendees from around the world that we “set the bar” for future conferences and that our volunteers were incredibly friendly, lovely, and helpful. And our committee...

David B. was an amazing, enthusiastic co-chair who diligently worked for months finding our hotel and most of our conference spaces and worked with me on every detail of the conference from beginning to end. I couldn't have asked for a better partner in crime.

Rob R., as Fundraising Chair, helped us to raise way beyond what we thought we were capable of, helping us make this conference extra special. His experience with past conferences was invaluable. Ask him about the bacon cream cheese incident sometime.

Richard La F. was not only the Registration Chair for the conference, he was also the Volunteer Coordinator, turning out a fabulous cast of thousands to help throughout the conference.

Tommy Fu' took on the incredibly daunting task of being the Tech Chair for a complex hybrid setup for four days with different configurations. He did amazing work. And with the invaluable help of the very knowledgeable and hard working **Rue P.**, he knocked it out of the park!

Brett S. was part of our committee from the very beginning and was a vital part of all of our fundraising events, especially Day of Beauty 1, 2 and 3, and contributed their time and knowledge in planning throughout our process.

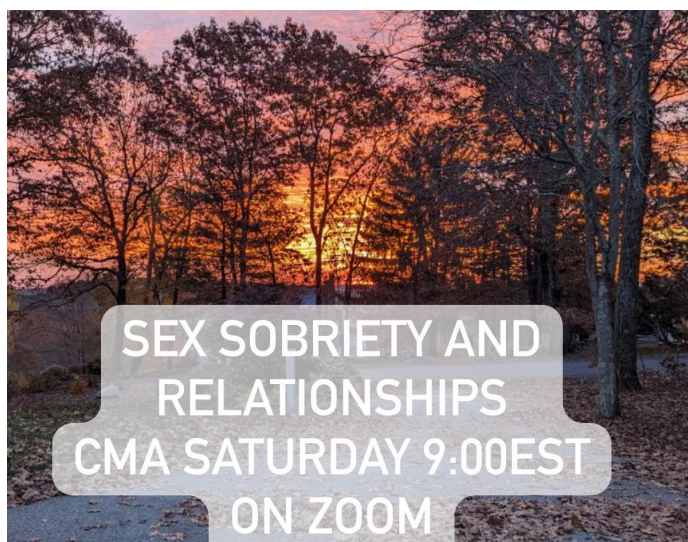
Raul R., our Treasurer, was always responsive and helped us pay for our many expenses during this process, keeping us fiscally responsible.

Mark M., our senior delegate from New York, was of tremendous help in getting our stuff where we needed it to be, schelpping all around town in his car.

Our talented graphic designers—**Wiafe** for the logo and **Joel** and **Erick** for the flyers and other materials—did a superb job, making all our events look snazzy.

A special thanks to **Marvin, Julie, Odene, John P., Colleen, Joe,** and **Alexia** for sharing their experience, strength, and hope at the meetings.

Finally, to the volunteers who showed up day after day to serve food, move stuff, chair meetings, and cheerfully greet and hug people, you all made it so easy to get the work done and have fun. —**Ross H.**





**CMA
LUNCHBREAK**

ID: 504 701 8686
Password: LunchBreak

TUESDAY AND WEDNESDAY 12:30 PM EST

H.O.W. WE DO NEW JERSEY
Crystal Meth Anonymous
Sundays 10:30 AM EST

ZOOM: 870 0933 4117
pwd: powerless (all lower)

**Visit NYCMA.org for an updated
list of meetings**

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-AA context, does not imply otherwise.



© 2023. 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