

THE TWELVE 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.

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CMA Conference Approved Literature

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4.2.2009

WHAT IS THE SEVENTH TRADITION?

EVERY CMA GROUP OUGHT TO BE FULLY SELF-SUPPORTING, DECLINING OUTSIDE CONTRIBUTIONS.

Crystal Meth Anonymous

THE SPIRITUAL BASIS OF THE SEVENTH TRADITION

When we were using, many of us paid for our addiction with our dignity and self-respect. In recovery, we don't have to live that way anymore.

By keeping Crystal Meth Anonymous self-supporting, we help make sure CMA will be there for those in need of recovery. Many members whose lives are being restored by working a program express their gratitude by giving back to the fellowship. Most of us were dependent on others during our using and only looked to see what we could *take* from life. In our selfish pursuits, we lost our integrity and gained nothing. Through observing the Seventh Tradition, we learn to take responsibility for ourselves and, therefore, grow in our recovery.

Why is CMA self-supporting? The primary purpose of CMA is to carry the message of recovery to the crystal meth addict who still suffers. The Seventh Tradition reminds us that we decline outside contributions. In this way, we remain independent of outside groups, such as hospitals, institutions or religious organizations. We strive to be ethical and honest in our sobriety. Remaining self-supporting helps us to maintain our integrity and supports our recovery.

There are no dues or fees for CMA membership, but we have expenses. During meetings, a basket is usually passed so that, on a voluntary basis, members may donate money to cover a group's expenses. No one is required to make a contribution to be a member of CMA; the only requirement for membership is a desire to stop using.

What is the money for? Group expenses may include such things as rent, chips, literature, and refreshments. Paying rent is generally a meeting's first priority, ensuring us a safe space to recover. Most groups keep a "prudent reserve," a sum of money often equal to three months' of expenses. This protects the group against unexpected changes. After a group has met its prudent reserve, it is suggested that the group contribute to their local service structures and the General Service Organization.

Each meeting allocates its Seventh Tradition money as it chooses; however, our experience shows that keeping large sums of money can be very dangerous for a group, as it may distract from its primary purpose.

Why give to the GSO? The GSO has expenses. For example, the organization prints recovery literature and operates a telephone hotline and Website. These are only some of the essential services supported by local donations. The concept of area-level giving is important to the GSO. Each area's contributions help the GSO provide services to meetings worldwide.

How much is enough? CMA is not a traditional organization. We do not seek to make a profit or have large reserves of money. We need enough money to pay our expenses, so when the newcomer needs a meeting; there is a room in which to meet, a telephone number to call, literature to read and a chip to encourage. If a group is unable to pay its rent, it may decide to pass the basket a second time. Each member of the fellowship decides how much he or she will put in the basket. *No CMA member is ever required to make a contribution.* It is generally suggested that newcomers buy literature before making a donation.

How can an individual meeting donate? Once a group's basic expenses have been met, such as rent, literature, chips and refreshments, and a prudent reserve has been set aside, we suggest the group consider donating its remaining money as follows:

Groups in areas with 3 levels of service structure may do well to donate 50% to their Local District or Local Intergroup; 30% to their Local Area and 20% to the CMA General Services Organization.

Groups in areas with 2 levels of service structure may donate 75% to their Local Area or Intergroup and 25% to the CMA General Services Organization.

Groups in areas with 1 level of service structure may donate 100% to the CMA General Services Organization.

Why do we decline outside contributions? We may find ourselves in situations where significant sums of money are needed, and a donation from a nonmember may be attractive. We find it is in the best interest of the fellowship to decline these donations, as they may come with strings attached. Our fellowship is about saving lives. An outside donation can invite controversy. Our Twelve Step work is too important to risk this. In accepting money from an outside source, we risk divisiveness, loss of integrity, and spiritual bankruptcy. In keeping our fellowship self-supporting, we protect our recovery from outside influence. We ensure the autonomy we need to carry the message. In meeting our own needs, we make a break from dependence, and this has a profound spiritual meaning for us.

Is your group self-supporting through its own contributions? ■