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## OUR COURSE

### OUR COURSE OF RAGEAHOLICS ANONYMOUS

(Adapted from pages 66 and 67 of "Alcoholics Anonymous")

It is plain that a life which includes deep resentment leads only to futility and unhappiness. To the precise extent that we permit these, do we squander the hours that might have been worthwhile.

But with the rageaholic, whose hope is the maintenance and growth of a spiritual experience, this business of resentment is infinitely grave.

We found that it is fatal. For when harboring such feelings we shut ourselves off from the sunlight of the Spirit. The insanity of rage returns and we act out again. With us, to act out is to die.

If we were to live, we had to be free of anger.

The grouch and the brainstorm were not for us. They may be the dubious luxury of normal men, but for rageaholics these things are poison.

We began to see that the world and its people really dominated us. In that state, the wrong-doing of others, fancied or real, had power to actually kill. How could we escape? We saw that these resentments must be mastered, but how? We could not wish them away any more than we could our destructive anger.

This was our course: We realized that the people who wronged us were perhaps spiritually sick. Though we did not like their symptoms and the way these disturbed us, they, like ourselves, were sick too.

We asked God to help us show them the same tolerance, pity, and patience that we would cheerfully grant a sick friend. When a person offended we said to ourselves, "This is a sick person. How can I be helpful to them? God save me from being angry. Thy will be done."

We avoid retaliation or argument. We wouldn't treat sick people that way. If we do, we destroy our chance of being helpful. We cannot be helpful to all people, but at least God will show us how to take a kindly and tolerant view of each and every one.

Putting out of our minds the wrongs others had done, we resolutely looked for our own mistakes. Where had we been selfish, dishonest, self-seeking, and frightened?

Though a situation had not been entirely our fault, we tried to disregard the



other person involved entirely. Where were we to blame? The inventory was ours, not the other person's.

When we saw our faults we listed them. We placed them before us in black and white. We admitted our wrongs honestly and were willing to set these matters straight.