

Teshuvah & Kapparah—

Not for the Faint of Heart!



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**The Teshuvah and Kapparah—
Return and Restoration—that
stand at the center of Rosh
Hashanah and Yom Kippur**
begin boldly and bravely with
recognition and confession,
and nobody gets a pass on that,
regardless of how good or righteous
they are, or how great the cause
they serve may be. **Just Ask Aaron.**

He was the founding High Priest
and a famed peace-maker, endlessly
devoted to serving God and the
people of Israel. **Yet even Aaron
had to begin the pivotal Yom
Kippur communal confession and
sacrifice ritual by recognizing and
confessing *his own* wrongdoings
before anything else. Why?**

Because neither the goodness of
the cause, nor the greatness of
those pursuing it, protect them
from **the inevitable errors and
transgressions that are part of
being human.** Embracing that
reality is the hinge upon which
a better future hangs.

The promise that we are not prisoners of our past—neither personally nor communally—turns on our willingness to see and confess, not to defend and explain.

Aaron knew and lived that, and so can we.

Here's how to begin:

When have you erred or transgressed this past year while supporting the causes you most believe in?

How have the personal traits of which you are most proud led you astray, however unintentionally?

Who has paid the price for your support of even the best causes, in ways that invite brave recognition and bold confession?

Be like Aaron and discover the return and restoration you so want—and the world so needs.

Kintsugi is the Japanese art of repairing broken pottery with gold, honoring the cracks as part of the object's history. It's a fitting image for the High Holidays—a season when we mend what's broken *not* by hiding it, but by *illuminating* it with honesty and hope.

Aaron will (first) present the bull of the sin-offering, which is for himself, and make atonement for himself and his family.

Leviticus 16:16

Be among the disciples of Aaron...

Avot 1:12



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