Do you all know what a Yogi Bera-ism is? A Yogi Bera-ism is named after the famed New York Yankee's Catcher Yogi Bera and his un acnny ability to so mangle and be-futter the English language that he can turn everyday colloquialisms and idioms in to profound, it a bit perplexing insights in to life and human nature. He doesn't attempt to do it, but he also never fails to do it, and that is what makes them so rich.

His most famous is probably the line, 'It ain't over till its over", you will probably hear that one muttered more that a few times from people sitting behind you during the High Holy Day services, perhaps during my sermon.

My favorite Yogi Bera-ism however is 'It feels like deja-vu all over again'. I'm not sure why but every time I have occasion to think or use this line in conversation it just makes me chuckle.

Tonight, this evening, this sermon topic in fact, feels like deja-vu all over again, though I must admit it doesn't make me want to chuckle. By my own accounting I have spoken from this pulpit at least 5 times about the events of September 11th. Twice during the days immediately following those horrific moments 2 years ago, once duringt he course of the year as our nation prepared to in act the Patriot Laws and the Department of Homeland Security. I spoke one year ago this week on the 1st anniversary of the attacks, and a final time in March as our nation grappled with the decision to go to war with Iraq, a sermon some didn't like very much, and which I truly appreciate you sharing with me. As Rabbi Goor has expressed many times form this very pulpit the purposed of services at Temple Judea is to comfort the afflicted and afflict the comfortable, I appreciate know when I have afflicted you, just as much as when I have comforted you, the challenge, for both of us is obviously when my intention one and you heard it as the other.

It feels like Deja-vu all over again, because as I re-read those sermons in preparation for tonight, I realized that I could give any one of them again, and they would still be pertinent, relevant, and at least in my opinion, the positions that I took are still correct and grounded in the teachings of Judaism, even when I came out and said that we should not go to war in Iraq with out the broad support of the global community, and that the challenge would not be to win the war, but to win the peace following the conflict.

The sermons are all online and you are welcome to review them and draw your own conclusion, and more importantly I think for us to continue to dialogue about the issues they raise, far beyond the position I took one way or another.

But they are I think instructive for another reason as well. On closer examination I realized that in just 2 years, close to 20% of the sermons I have given at Temple Judea have been related to 9/11. At first I was a bit angry with myself for being what I thought was such a one note rabbi, I kinda felt like all I was doing was talking about 9/11, or the politics of our new reality. And if you add to that 3 other sermons I have given on terrorism in Israel, the supposition really begins to take hold.

But then reminded of yet another Yogi Bera-sim, "if you don't know where you are going you wind up somewhere else" I started to two or three sermons about other subjects, this weeks Torah portion, preparation for the high holy days, even about my recent fishing trip with my brother in Lake Tahoe where I learned an important life lesson about using the right kind of bait. But as Yogi says if you don't know where you are going you will wind up somewhere else, and I kept winding up back at September 11th and the lessons that I continue to draw from that event that changed the world.

And so here we are once again at a place, a time, a moment in history that has begun to fade but which memory will not and should not allow to disappear.

A careful reading of the Friday night siddur will reveal that we make reference to the exodus from Egypt, *yetziat mitzrayim* at least 3 times and often many more. Why, is this event, which took place so long ago so often repeated in our tradition. The answer is as obvious, as why on the anniversary of September 11th I cannot consider speaking about anything other than the reverberations of that event. Because the exodus from Egypt was the watershed event in Jewish history, we are commanded to remember it, to reference it in our identity, our father was a wandering Armenia we are told to proclaim, to recall it at seder, never to forget that we were once strangers in the land of Egypt, we were once slaves as well. So important are the lessons of those days that we have constructed rich and complicated rituals and rules to insure that they are never far from our thoughts. We eat bread of afflictions, we clean all hametz from our homes, a lengthy ritual is held in our homes, special foods are prepared, children are taught not only the story, but to inquire and ask questions of the older generation about the story, as thought eh Papa or the Zedye could answer them as thought he was there. Recipes are passed from hand to hand and heart to heart. The exodus form Egypt is never far form our thoughts, or at least Judaism intends that it never be.

So to must it be with 9/11. We who have been shaped so much by a history we have never experienced, we the generation who will see the last of the holocaust survivors, we cannot shy away form confronting the memory of these events, we cannot say, as I was about to say this evening, we have talked about it enough, it is time to move

on. We should move on, just as the Israelites moved on from Egypt, but in some manner in some form, in ritual, in prayer, in teaching we must take 9/11 with us as we move on.