

IN MEMORY OF SEPTEMBER 11, 2001

September 11, 2001

Remembering. Understanding. Hoping.

Parent & Leader Guide

A companion to the family presentation for children under 13, written from a Reformed, biblical perspective in the manner of the *Always Ready* curriculum.

"...always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect."

1 Peter 3:15 (ESV)

What's in this guide

1. **How to use the presentation** — format, runtime, age guidance, and a checklist
2. **Talking with children about 9/11** — principles, what to expect, and signs to watch for
3. **The history in brief** — the facts behind every slide, with sources
4. **Why it happened (adult depth)** — al-Qaeda, the ideology, and fairness guardrails
5. **The Always Ready apologetic** — the hard questions and how Scripture answers them
6. **Greek word glossary**
7. **Slide-by-slide run sheet**
8. **Sources**

Companion files: the presentation (.pptx, opens in Keynote), the printable Discussion Cards (PDF), and the Clip Sheet (every video clip with its source, in/out points, and content notes).

1. How to use the presentation

The shape of the evening

The deck has 45 slides in three parts, framed by an opening and a closing:

Section	Slides	What it does	Time
Opening	1-5	Why we remember (Joshua 4), three promises to the kids, your own “Where were you?” story, and the three big questions	8-10 min
Part 1: What happened?	6-23	The morning, the four flights, the Maine connection, each attack with a news clip, the timeline, the cost, the helpers, that night, and signs of hope	25-30 min
Part 2: Why did it happen?	24-29	Who did it, what they believed, the Muslim question handled fairly, and the deepest “why”: the human heart (Genesis 4; Luke 13)	10-12 min
Part 3: How should we think about it?	30-41	The Always Ready apologetic: two kinds of “martyr,” grace vs. works, where God was, justice, loving enemies, fear, the early church, and our hope	15-20 min
Closing	42-45	Pass it on (Psalm 78; 2 Timothy 2:2), discussion, prayer, and sources	10 min

Total: about 70-80 minutes with clips and discussion. That is long for young children. Two good options:

- **Two evenings.** Night one: Opening + Part 1 (through slide 23). Night two: Parts 2-3 + Closing (slides 24-45), starting with a one-minute recap using the timeline slide.
- **One shorter evening for ages 5-8.** Skip slides 12-13 clips (keep the text), skip slide 34 (marked “Older kids”), and use only the younger-kid discussion cards.

Presenter notes

Every slide has notes in Keynote’s presenter display. They follow a consistent pattern:

- **SAY** — words you can read or paraphrase.
- **ASK** — a question to pause on.
- **IF ASKED** — honest answers to questions kids are likely to raise.
- **OLDER KIDS** — extra depth for roughly ages 9-12.
- **CLIP** — the exact source, link, in/out points, what the child will see and hear, and anything to trim.

Getting it into Keynote

1. Open the .pptx in Keynote (File > Open). If Keynote reports a missing font, choose Georgia for headings and Arial for body text (both ship with macOS).

2. For each clip slide, capture the segment listed in the Clip Sheet (usually with a screen recording: Shift-Command-5), drag the video onto the dark clip frame, and resize it to cover the frame. Use Format > Movie > Edit Movie to trim, and set it to start on click.
3. Replace the dashed box on slide 4 with your own photo or memento, or delete it.
4. Save as a Keynote file. Keep the finished file for private family and church use; the network footage is copyrighted.

Before you present: checklist

- Preview **every** clip start to finish. The timestamps were computed from transcripts and archive clock labels, not by watching, so expect to nudge in/out points by up to a minute. The priority checks are listed in the Clip Sheet.
- Decide whether you're doing one evening or two.
- Prepare your "Where were you?" story (2-3 minutes). Invite one or two other parents to add a sentence.
- Print the Discussion Cards and cut them apart.
- Have Bibles, tissues, and a snack. Seat younger children next to a parent.
- Tell the other parents what will be shown (the Clip Sheet has a content note for every clip) so no one is surprised.

2. Talking with children about 9/11

The 9/11 Memorial & Museum's guidance for families recommends monitoring media exposure, being honest, telling specific stories of first responders and helpers, and emphasizing hope. This presentation is built around exactly that pattern: facts told plainly, footage at a measured level, the helpers given as much weight as the attackers, and a closing that lands on the hope of the gospel.

Principles

- **Tell the truth, at the right size.** Children can handle hard truths when they're delivered calmly by someone they trust. Avoid graphic detail; don't avoid facts.
- **Lead with safety and presence.** Younger children personalize ("Could that happen to our house?"). Answer concretely: where you are, who protects them, and that God is with them.
- **Look for the helpers.** For every fact about the attack, give children a person who did something good.
- **Let feelings be feelings.** Sadness, fear, anger, and confusion are normal. "Jesus wept" (John 11:35) gives children permission to grieve.
- **Expect repeat questions.** A child may ask the same thing three times in a week. That's how children process. Answer it again, the same way, each time.
- **Keep the gospel central.** The point isn't to make children afraid of the world; it's to show them that God is good, evil is real, and Jesus is the answer to both sin and death.

By age

Age	What they can handle	What to emphasize
5-8	The basic story, told simply; the helpers; that it was long ago; that God was with people. Limit footage to what the Measured level already allows, and consider skipping the Pentagon and Flight 93 clips.	Safety. Helpers. God's nearness (Psalm 34:18). Heaven with no more tears (Revelation 21:4).
9-12	The full story, the "why," and the hard questions. Many will already have heard things at school or online.	Discernment: sincerity isn't truth (Proverbs 14:12). Grace vs. works. Justice vs. revenge. How to answer a friend (1 Peter 3:15).

Signs to watch for afterward

- Trouble falling asleep, new fears about flying or tall buildings, or clinginess.
- Repeated play or drawing about the attacks (often normal processing; stay curious and calm).
- Unusual quietness during or after the presentation. Check in one-on-one.

Pray with them at bedtime for the next few nights. Psalm 4:8 and Psalm 46 are good bedtime psalms. If a child's anxiety persists or grows, talk with your pastor or pediatrician.

3. The history in brief

Every number in the deck is sourced below. Where official sources differ, the deck uses the most authoritative figure and the difference is noted.

Timeline (Eastern time)

Time	Event	Source
Sept 10, evening	Mohamed Atta and Abdulaziz al-Omari check into the Comfort Inn, South Portland, Maine	Portland Press Herald; Spectrum News Maine
5:45 a.m.	Atta and al-Omari reach the security checkpoint at the Portland International Jetport	Commission staff report (2005)
6:00 a.m.	Colgan Air Flight 5930 (US Airways Express) departs Portland on time for Boston	Commission staff report
7:59	American 11 takes off from Boston (5 hijackers)	9/11 Commission, ch. 1
8:14	United 175 takes off from Boston (5 hijackers)	Commission, ch. 1
8:20	American 77 takes off from Washington Dulles (5 hijackers)	Commission, ch. 1
8:42	United 93 takes off from Newark, delayed (4 hijackers)	Commission, ch. 1
8:46:40	American 11 strikes the North Tower (WTC 1)	Commission, ch. 1
9:03:11	United 175 strikes the South Tower (WTC 2)	Commission, ch. 1 (NIST: 9:02)
9:37:46	American 77 strikes the Pentagon	Commission, ch. 1
9:42	FAA orders every aircraft in U.S. airspace to land (often reported as 9:45)	Commission, ch. 1
9:57	Passenger assault on the cockpit of United 93 begins	Commission, ch. 1
9:58:59	South Tower collapses	Commission, ch. 9
10:03:11	United 93 crashes near Shanksville, Pennsylvania	Commission, ch. 1
10:28:25	North Tower collapses (102 minutes after impact)	Commission, ch. 9; NIST
5:20 p.m.	7 World Trade Center collapses; no one was killed	NIST
8:30 p.m.	President Bush addresses the nation; quotes Psalm 23	White House archives

The human cost

Figure	Number	Note
Victims killed (not counting 19 hijackers)	2,977	9/11 Memorial & Museum. The Commission's 2004 figure was 2,973; the Memorial pools list 2,983 names including 6 from the 1993 bombing.
New York / Pentagon / Flight 93	2,753 / 184 / 40	Pentagon: 59 aboard American 77 + 125 in the building.

Figure	Number	Note
Aboard each plane	87 / 60 / 59 / 40	AA11 / UA175 / AA77 / UA93; 246 total.
Countries	90	9/11 Memorial.
First responders	343 FDNY, 23 NYPD, 37 PAPD	Commission, ch. 9.
Children killed	8, all on the planes	9/11 Memorial. The youngest, Christine Lee Hanson, was 2½.
Children who lost a parent	More than 3,000	Survivors'-group count (3,051), not official.
People evacuated from the towers	About 87% of ~17,400	NIST; more than 99% of those below the impact floors.

Maine

- **Why Portland?** The Commission found “no physical, documentary, or analytical evidence” that convincingly explains why Atta and al-Omari drove to Portland from Boston on September 10.
- **Screening.** Atta was randomly selected by the CAPPS system at Portland; under 2001 rules that meant only his checked bags received extra handling. TSA has preserved the walk-through metal detector and X-ray machine used that morning.
- **The six Mainers and people with Maine ties:** Robert Jalbert (Lewiston) and James Roux (Portland), United 175; Robert and Jacqueline Norton (Lubec), American 11; Cmdr. Robert Schlegel, USN (Gray), Pentagon; Stephen Ward (Gorham), North Tower.
- **Maine helpers.** The Maine Air National Guard’s 101st Air Refueling Wing in Bangor sent tankers that refueled F-15s over Manhattan and fighters guarding the East Coast. Bangor International received a handful (about 6–8) of diverted flights.

The helpers

Who	What they did	Source
Welles Crowther, 24	Volunteer firefighter and trader in the South Tower; guided people from the 78th-floor sky lobby to the stairs, making three trips; saved as many as 18. Posthumously awarded the Presidential Medal of Freedom on Sept. 8, 2026.	9/11 Memorial; Boston College; CBS News
Rick Rescorla, 62	Morgan Stanley security chief; led nearly 2,700 employees out, singing “God Bless America” over a bullhorn; last seen going back up.	9/11 Memorial; NewsNation
Todd Beamer, 32	Flight 93; per GTE operator Lisa Jefferson, prayed the Lord’s Prayer and Psalm 23 with her, then said, “Are you guys ready? Okay. Let’s roll.” The call was not recorded.	NPS; Congressional Record; Jefferson’s account
Flight 93 passengers and crew	“They decided, and acted.” The hijacker-pilot’s objective was “the Capitol or the White House.”	Commission, ch. 1

Who	What they did	Source
Father Mychal Judge, 68	FDNY chaplain; killed in the North Tower lobby while praying for firefighters; the first death certified by the Medical Examiner.	9/11 Memorial; OSV News
Staff Sgt. Christopher Braman	At the Pentagon, followed Sheila Moody's clapping through the smoke and brought her out.	U.S. Army
The boatlift	About 150 boats and 800 mariners evacuated what is commonly estimated at nearly 500,000 people in under nine hours.	HISTORY; USNI News (estimate)
Gander, Newfoundland	A town of 9,651 hosted about 6,600 passengers and crew from 34 diverted airliners (38 aircraft counting 4 military flights) for up to a week.	Town of Gander

Signs of hope

- **The Ground Zero Cross.** A 17-foot steel T-beam cross found by Frank Silecchia on September 13, 2001; blessed October 3; moved into the 9/11 Museum in 2011.
- **The Survivor Tree.** A Callery pear found burned and broken in October 2001, nursed back by NYC Parks, and returned to the Memorial in 2010.
- **The church-attendance surge.** Gallup: 41% attended in the past week (May 2001), 47% (Sept. 21–22), 42% (early November). Real, but brief. The deck uses this as a discipleship point, not a triumph.

4. Why it happened (adult depth)

Part 2 of the deck names the ideology behind the attacks plainly while refusing to blame a people group. This section gives you the fuller picture so you can answer older children and other adults accurately.

Al-Qaeda and its declared war

In February 1998, Osama bin Laden and Ayman al-Zawahiri published a fatwa in the name of a “World Islamic Front.” The 9/11 Commission summarizes it:

“Claiming that America had declared war against God and his messenger, they called for the murder of any American, anywhere on earth, as the ‘individual duty for every Muslim who can do it in any country in which it is possible to do it.’”

The 9/11 Commission Report, ch. 2

The grievances bin Laden cited were U.S. troops in Saudi Arabia, sanctions on Iraq, and U.S. support of Israel. But the Commission is clear that the grievances were not the root: “Bin Ladin shares Qutb’s stark view, permitting him and his followers to rationalize even unprovoked mass murder as righteous defense of an embattled faith.”

What the hijackers believed

- “Binalshibh proclaimed that the highest duty of every Muslim was to pursue jihad, and that the highest honor was to die during the jihad.” (Commission, ch. 5)
- KSM said the most important quality for an operative was “willingness to martyr himself”; operatives were filmed for “a martyrdom video.” (Commission, ch. 7)
- The handwritten “last night” document, found in Atta’s luggage at Logan, in a car at Dulles, and at the Flight 93 site, told the hijackers to pray, to “ask God to grant you martyrdom facing the enemy, not running away from it,” and that “you are heading toward eternal paradise.” (DOJ, Sept. 28, 2001; translation published by The Observer and The New York Times, reproduced by PBS FRONTLINE.) **These lines are for adults, not the children’s slides.**
- Bin Laden’s 1996 declaration presents the martyr’s rewards as guaranteed: “forgiveness with the first gush of his blood, he will be shown his seat in paradise...” It cites Qur’an 47:4–6, 2:154, and 9:14. Verses such as 3:169 and 9:111 are often invoked in jihadist martyrdom rhetoric, though this research did not confirm a specific al-Qaeda document quoting them.

Fairness guardrails

The Always Ready posture is to be precise and honest. Two things are true together:

- **The attackers acted from a religious ideology, and we should say so.** The Commission speaks of “Islamist terrorism” and “a long tradition of extreme intolerance within one stream of Islam (a minority tradition), from at

least Ibn Taimiyyah, through the founders of Wahhabism, through the Muslim Brotherhood, to Sayyid Qutb.”

- **Most Muslims reject what they did.** The Commission: “Most Muslims prefer a peaceful and inclusive vision of their faith, not the violent sectarianism of Bin Ladin.” Saudi Arabia’s Grand Mufti called the attacks “gross crimes and sinful acts”; U.S. Muslim organizations condemned them the same day; Pew (2013) found roughly three-quarters or more of Muslims in most countries reject suicide bombing and violence against civilians. Dozens of Muslims died in the towers. Many Muslims cite Qur’an 5:32 against terrorism.
- **Honest disagreement is not hostility.** Christians believe Islam is wrong about the central question: who Jesus is. Islam denies that Jesus is the Son of God and that He died on the cross. We can say that clearly while loving our Muslim neighbors (Matthew 5:43–45; Micah 6:8). Use Galatians 1:8 about *doctrine*, never as a label for people.

A word on the Arabic “shahid”

Britannica notes that *shahīd* literally means “witness,” like the Greek *martys*, and that in mainstream Islam it covers more than death in battle (it can include someone who dies unjustly or even in childbirth). The contrast in the deck is with the jihadist use of the idea (killing others in order to die as a “martyr”), not with every Muslim’s belief.

5. The Always Ready apologetic

The *Always Ready* curriculum rests on two mandates: **Defense**, being ready to give the *apologia* (ah-poh-loh-GEE-ah) for our hope (1 Peter 3:15), and **Multiplication**, entrusting the truth to faithful people who will teach others (2 Timothy 2:2). This presentation practices both: it equips children to answer friends, and it hands the story to the next generation (Joshua 4; Psalm 78).

The frame is Reformed and redemptive-historical: Scripture is the supreme authority; God is sovereign and good; human beings are fully responsible for their sin; and the cross and resurrection of Christ are God's answer to evil. Early church writers (c. 100–350) are cited as witnesses, not authorities.

A. The deepest “why”: sin in the human heart

The Bible locates the root of 9/11 where it locates every murder since Cain: in the heart. “What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you?” (James 4:1). “The heart is deceitful above all things, and desperately sick; who can understand it?” (Jeremiah 17:9). This guards children against two errors: thinking evil is only “out there” in other people, and thinking evil is merely a lack of education or opportunity. The hijackers included educated men. Scripture's diagnosis is moral and spiritual, and it includes us: “for all have sinned and fall short of the glory of God” (Romans 3:23).

B. Were the victims being punished? (Luke 13:1–5)

Some people told Jesus about Galileans “whose blood Pilate had mingled with their sacrifices.” Jesus answered, then raised a second tragedy Himself: eighteen people killed when “the tower in Siloam fell.” The Greek word is *pyrgos* (POOR-gos), an ordinary tower. His answer refuses the logic that suffering proves special guilt, and turns the question to the hearer:

“There were some present at that very time who told him about the Galileans whose blood Pilate had mingled with their sacrifices. And he answered them, ‘Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered in this way? No, I tell you; but unless you repent, you will all likewise perish. Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem? No, I tell you; but unless you repent, you will all likewise perish.’”

Luke 13:1–5 (ESV)

Application: never present 9/11 as God's specific judgment on the victims or on America. Jesus explicitly rejects that reasoning. The right application is personal readiness: none of us knows how long we have.

C. Where was God? And why didn't He stop it?

This is the problem of evil, and children ask it directly. Four things Scripture says, in the order the deck uses:

1. **God hates it.** “There are six things that the LORD hates ... hands that shed innocent blood” (Proverbs 6:16–17). “His soul hates the wicked and the one who loves violence” (Psalm 11:5).
2. **God is near the hurting.** “The LORD is near to the brokenhearted and saves the crushed in spirit” (Psalm 34:18). Jesus wept at a graveside (John 11:35).
3. **God works through His image-bearers.** The helpers’ self-giving love (*agapē*, ah-GAH-pay) reflects the love of Christ, who “lays down his life for the sheep” (John 10:11; 15:13).
4. **God brings good out of evil without excusing it.** “As for you, you meant evil against me, but God meant it for good” (Genesis 50:20). Note the double agency: the brothers’ intent was evil and they are responsible; God’s purpose was good and He is sovereign.

On “why didn’t He stop it,” the honest answer begins with humility: “The secret things belong to the LORD our God, but the things that are revealed belong to us and to our children forever” (Deuteronomy 29:29). What is revealed is enough: people are responsible for the evil they choose (Genesis 4:10); God has already acted decisively against evil at the cross (2 Corinthians 5:21); and He will end it forever (Revelation 21:3–4). For believers, “for those who love God all things work together for good” (Romans 8:28). Keep the scope of that promise; it is not a slogan for every event.

Billy Graham, preaching at the National Cathedral on September 14, 2001, put the heart of it this way: “For the Christian, the cross tells us that God understands our sin and our suffering, for He took them upon Himself in the Person of Jesus Christ.”

D. Two kinds of “martyr”

The hijackers called themselves martyrs. The New Testament word *martys* (MAR-toos) means “witness,” one who testifies to what he has seen: “you will be my witnesses” (Acts 1:8). The word slid toward its later meaning through witnesses who were killed for their testimony: “the blood of Stephen your witness” (Acts 22:20); “Antipas my faithful witness, who was killed among you” (Revelation 2:13). By the mid-second century, the *Martyrdom of Polycarp* uses it for believers who witnessed to Christ by dying.

The contrast is total. A Christian martyr is killed for bearing witness; he does not kill. Stephen died praying, “Lord, do not hold this sin against them” (Acts 7:60). The early church was emphatic:

“For what wars should we not be fit, not eager, even with unequal forces, we who so willingly yield ourselves to the sword, if in our religion it were not counted better to be slain than to slay?”

Tertullian, *Apology* 37 (AD 197), ANF vol. 3

“...we who formerly used to murder one another do not only now refrain from making war upon our enemies, but also, that we may not lie nor deceive our examiners, willingly die confessing Christ.”

Justin Martyr, *First Apology* 39 (c. AD 155), ANF vol. 1, trans. Dods & Reith

“...when struck, they do not strike again; when robbed, they do not go to law; they give to those that ask of them, and love their neighbours as themselves.”

Athenagoras, *A Plea for the Christians* 11 (c. AD 177), ANF vol. 2

“Eighty and six years have I served Him, and He never did me any injury: how then can I blaspheme my King and my Saviour?”

Martyrdom of Polycarp 9 (c. AD 155-160), ANF vol. 1, rev. Kevin Knight (New Advent)

A caution on a famous line: “The blood of the martyrs is the seed of the church” is a popular paraphrase. Tertullian’s actual words are, “The oftener we are mown down by you, the more in number we grow; the blood of Christians is seed” (Apology 50).

E. Earn it, or receive it?

The hijackers were promised a paradise earned by an act. The gospel announces a salvation received as a gift: “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast” (Ephesians 2:8-9). The word is *charis* (KHAH-rees): unearned favor. They took lives to try to reach heaven; Christ gave His life to bring sinners there: “God shows his love for us in that while we were still sinners, Christ died for us” (Romans 5:8); “the free gift of God is eternal life in Christ Jesus our Lord” (Romans 6:23).

For older children, Galatians 1:8 sharpens the point: “even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed.” Any message that makes God’s favor a wage for our works, and especially for violence, is a different gospel. That is a judgment about *doctrine*, and it should make us more compassionate toward people held captive by it, not less.

F. Justice without revenge

Romans 12 and 13 sit side by side. To individuals: “Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, ‘Vengeance is mine, I will repay, says the Lord’” (12:19, quoting Deuteronomy 32:35). The word is *ekdikēsis* (ek-DIK-ay-sis). To the state: “he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God’s wrath on the wrongdoer” (13:4). Wanting justice is right; taking private revenge is not. Bin Laden was killed by U.S. Navy SEALs in Abbottabad, Pakistan, on May 1, 2011 (U.S. time; May 2 in Pakistan). The deck states this plainly and without celebration.

G. Love your enemies

“Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven” (Matthew 5:44-45). Loving enemies doesn’t cancel justice; it keeps hatred from owning our hearts. The early church could point to its own converts as proof that this works:

“...we who hated and destroyed one another, and on account of their different manners would not live with men of a different tribe, now, since the coming of Christ, live familiarly with them, and pray for our enemies,

and endeavour to persuade those who hate us unjustly to live conformably to the good precepts of Christ..."

Justin Martyr, First Apology 14 (c. AD 155)

"They love all men, and are persecuted by all. ... They are evil spoken of, and yet are justified; they are reviled, and bless; they are insulted, and repay the insult with honour."

Epistle to Diognetus 5 (2nd century), ANF vol. 1

Scripture's own example is Saul, who stood by approving Stephen's death (Acts 22:20) and became the apostle Paul. No one is beyond God's reach.

H. Running toward: the church in the plague

Around AD 260 plague struck Alexandria. Bishop Dionysius described the difference between Christians and their neighbors:

"The most of our brethren were unsparing in their exceeding love and brotherly kindness. They held fast to each other and visited the sick fearlessly, and ministered to them continually, serving them in Christ. ... But with the heathen everything was quite otherwise. They deserted those who began to be sick, and fled from their dearest friends."

Dionysius of Alexandria, in Eusebius, Church History 7.22, NPNF2 vol. 1, trans. McGiffert

(The widely quoted wording "unbounded love and loyalty" is a modern copyrighted translation; the deck uses the public-domain McGiffert text.) Cyprian, writing in Carthage during plague around AD 252, adds the note of hope: believers who die "are not lost, but sent before" (On the Mortality 20). Handle this carefully with children: we entrust every victim to a just and merciful God, and we offer the hope of Christ to all.

I. Crisis faith vs. rooted faith

The Gallup numbers (41% → 47% → 42%) are a gentle warning. Jesus described seed on rocky ground that springs up quickly and withers because it has no root (Mark 4). The application for our families: walk with God on ordinary Tuesdays, not just terrible ones. "Be still, and know that I am God" (Psalm 46:10).

What not to say

Avoid	Why	Say instead
"God needed another angel."	Unbiblical: people don't become angels, and it pictures God taking people because He needed them.	"God knows every name. He is near to the brokenhearted."
"9/11 was God's judgment on America."	Jesus rejects this reasoning in Luke 13.	"The victims weren't worse than anyone. All of us need to be ready."
"America deserved it."	Nothing justifies murdering innocents (Proverbs 6:17).	"Nations make mistakes, but murder is always evil."
"Muslims did this."	Blames a people for what some did; the Commission and most Muslims reject that.	"Terrorists who followed a violent ideology did this."

Avoid	Why	Say instead
"All religions are the same."	False, and it empties the contrast in Part 3.	"Jesus is different: He gave His life instead of taking lives."
"Everything happens for a reason."	True in a sense, but it sounds cold and skips the cross.	"We don't know all God's reasons, but we know His heart."

6. Greek word glossary

Pronunciations follow the Always Ready convention, with the stressed syllable in capitals.

Word	Pronunciation	Meaning	Where
<i>apologia</i> (ἀπολογία)	ah-poh-loh-GEE-ah	a reasoned defense	1 Peter 3:15
<i>elpis</i> (ἐλπίς)	el-PEES	hope; confident expectation	1 Peter 3:15
<i>martys</i> (μάρτυς)	MAR-toos	witness; later, martyr	Acts 1:8; 22:20; Rev 2:13
<i>martyreō</i> (μαρτυρέω)	mar-too-REH-oh	to bear witness	John 15:27
<i>charis</i> (χάρις)	KHAH-rees	grace; undeserved gift	Ephesians 2:8
<i>agapē</i> (ἀγάπη)	ah-GAH-pay	self-giving love	John 15:13
<i>ekdikēsis</i> (ἐκδίκησις)	ek-DIK-ay-sis	vengeance, retribution	Romans 12:19
<i>phobos</i> (φόβος)	FOH-bos	fear; also reverence	1 John 4:18
<i>parakaleō</i> (παρακαλέω)	pah-rah-kah-LEH-oh	to call alongside; to comfort	2 Corinthians 1:4
<i>dikaïosynē</i> (δικαιοσύνη)	dee-kye-oh-SOO-nay	righteousness	2 Corinthians 5:21
<i>pyrgos</i> (πύργος)	POOR-gos	tower	Luke 13:4

7. Slide-by-slide run sheet

#	Slide	Clip	Key content
1	Title	—	Welcome; how the evening will go
2	Why do we remember?	—	Joshua 4:6–7; Psalm 78
3	Three promises	—	John 11:35; Psalm 46:1
4	Where were you?	—	Your story; replace the photo box
5	Three big questions	—	1 Peter 3:15
6	Part 1 divider	Optional 11A	Memorial timeline film
7	A Tuesday morning	—	“Severe clear”; 17,400 in towers
8	19 men. 4 planes.	—	Map; define “terrorist”
9	It started here in Maine	—	Portland Jetport; six Mainers; Bangor tankers
10	8:46 North Tower	1A	NBC break-in
11	9:03 South Tower	2B	Stop before replay
12	9:37 Pentagon	3A	Preview for tower zooms
13	10:03 Flight 93	4A	“They decided, and acted”
14	The towers fall	5A	End within 30s of collapse
15	102 minutes	—	Timeline; 9:42 order to land all planes
16	Every number is a name	—	Psalm 34:18
17	Look for the helpers	—	John 15:13; agapē
18	Helpers in New York	—	Crowther, Rescorla, FDNY, boatlift
19	Helpers everywhere	—	Pentagon, Gander, Fr. Judge
20	“Let’s roll.”	—	Todd Beamer; Psalm 23:4; optional Lord’s Prayer
21	That night	7A	Bush address, Psalm 23
22	Standing together	8A (10A opt.)	Congress sings; National Cathedral
23	Signs of hope	6A	Cross; Survivor Tree
24	Part 2 divider	—	
25	Who did this?	—	al-Qaeda; 1998 fatwa
26	What did they believe?	—	Sincerely wrong; Proverbs 14:12
27	Are all Muslims like this?	—	Two things true at once; Micah 6:8
28	The human heart	—	Genesis 4:10; Romans 3:23
29	Tower in Siloam	—	Luke 13:4–5; pyrgos

#	Slide	Clip	Key content
30	Part 3 divider	—	1 Peter 3:15; apologia, elpis
31	Two kinds of “martyr”	—	martys; Acts 7:60; Tertullian
32	Earn it, or receive it?	—	Eph 2:8-9; Rom 5:8; charis
33	Where was God?	—	Four answers
34	Why didn’t God stop it?	—	Older kids; Deut 29:29; 2 Cor 5:21
35	Justice	9A opt.	Rom 13:4 vs 12:19
36	Love your enemies	—	Matt 5:44; Justin Martyr
37	Feeling scared	—	Psalm 46; Isaiah 41:10; John 16:33
38	Running toward	—	Dionysius; parakaleō
39	When the churches filled up	—	Gallup; Psalm 46:10
40	Our hope	—	Revelation 21:3-4; Cyprian
41	If a friend asks	—	Role-play
42	Pass it on	11C	Psalm 78:4; 2 Tim 2:2; Tribute in Light
43	Let’s talk	—	Discussion cards
44	Let’s pray	—	Lamentations 3:22-23
45	Sources	—	

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Scripture

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