

The Interim PLUS + + + + + + + + + + + + + + + +

Curriculum Supplement For Schools

The Interim Plus is a periodical dedicated to educational matters and specifically designed to assist teachers in integrating relevant life issues in their lesson planning.

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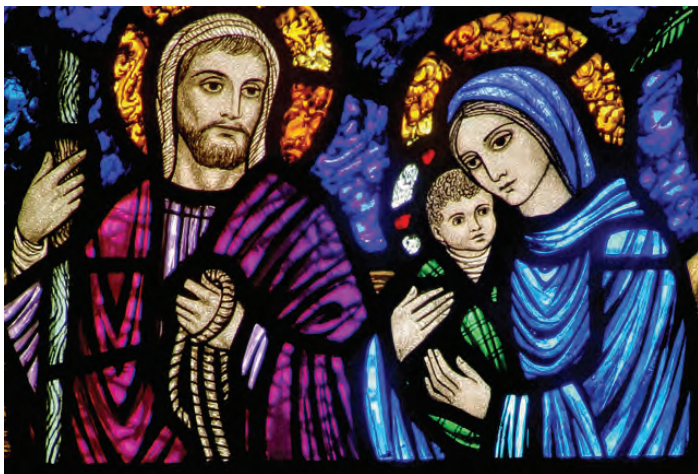
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Teachers have now reached the mid-semester point in the first semester of the school year. With chillier weather, the Christmas break beckons. People are naturally tired as the hectic period of Christmas preparation take so much energy out of people. But should it? Is there a better way to approach the period of the Nativity of our Lord? Can we concentrate on the spiritual meaning of the feast and let go of all the hoopla, or at least reduce the amount of spending and waste of time and not fret about the perfect gift to give our family, friends, acquaintances etc.? Can we make better choices as human beings? Can we exercise our freedom to be ourselves in a humble and authentic manner? Can we just make room for Christ in our hearts?

These are some of the themes we wish to explore in this curriculum supplement. Perhaps by delving into the traditions associated with the celebration of Christ's birth, we can regain a modicum of spiritual calm and some of the real joy and genuine peace promised to us by that Angelic chorus that announced and praised the birth of the Saviour, Jesus Christ.

We make a final request to teachers to please remind students of the **December 1 deadline** for submitting their application package (including essay) for the 2016-2017 edition of the *Father Ted Colleton Scholarship* program.



Part A:

In this first article, Donald De Marco points out the central, indispensable role of Mary, the mother of Jesus. What a role model she is in comparison to the radical feminists who offer a quite different view of womankind. De Marco explains the freedom and the choice freely made by Mary.

Mary: A Pro-life Role Model at Christmas

By Don DeMarco, Ph. D.

The word "choice" has achieved a hallowed status in our society. Little thought, however, is given to what a real choice involves. I would like to draw attention to two features that a real choice involves that are perfectly exemplified in Mary, the Mother of God. They are: freedom from coercion and pressure, and acceptance of the consequences that are linked to a specific choice.

Mary accepted her role as Mother of God at the Annunciation, when she said, "Be it done unto me according to Thy Word". To some interpreters, Mary seemed to capitulate passively to God's request. However, her assent, her *fiat*, was an expression of her untrammled freedom, one that was perfectly free from any form of coercion or pressure of any kind. At the same time, she was acknowledging that God had an essential role to play in completing her conception of Jesus. She was perfectly willing to cooperate with God's Will.

Mary's *fiat* had a unique quality that has not been given to any other women. Her conception followed immediately from her assent. There was no gap between her free choice and her conception. A woman may want to have a child, even yearn for one with all her heart, but her natural conception of that child is dependent on biological conditions and the cooperation of a man. She does not become pregnant merely by choosing to be. She must wait upon nature and its unpredictable processes.

Bishop Fulton Sheen, recognizing the unique freedom



of Mary's assent, avers that "she uttered words which are the greatest pledge of liberty and the greatest charter of freedom the world has ever heard". Psychiatrist Karl Stern agrees that "the stillness in the nod of assent was equaled in freedom only by the original freedom of the creative act". "Be it done unto me" is the expression of freedom that is the human complement of the freedom of God's creative act: "Let there be light". God created the world out of His own untrammelled freedom. Mary's *yes* overturned Eve's *no*. According to Scripture, Eve was influenced by the serpent and, consequently, her freedom was compromised.

Freedom must be pure, but it must also be *decisive*. It must accept the chain of consequences that are linked to that initial expression of freedom. The exchange of marriage vows are supposed to be decisive in that the spouses express their willingness to accept their marriage "for better or for worse, for richer or poorer, in sickness or in health". The choice for life must also be decisive in that one accepts caring for children on a continuing basis, no matter what difficulties may arise.

Mary's *yes* to conception is followed by her *yes* to pregnancy and her *yes* to childbirth. It is noteworthy that the first three Joyful Mysteries of the rosary also imply a *no* to contraception and a *no* to abortion and a *no* to partial birth abortion or the notion of a "wrongful birth". The Annunciation, Visitation, and, Nativity outline the continuing drama that represents the decisiveness of Mary's initial *fiat*. Mary conceives life freely, rejoices in her pregnancy when she visits her cousin, Elizabeth, and exults in the birth of her child at Christmas.

Mary, then, is the ultimate pro-life role model, not only because she chose life, but that she did so with a freedom of choice that was both pure and decisive. Would that women in today's world could turn a deaf ear to the various voices that echo from the original Serpent and not only choose life freely, but stand by that choice with unconditional love. Christmas is a time for rejoicing because Mary said *yes* to life and continued to renew that *yes* so that we can all "repeat the sounding joy".

<http://truthandcharityforum.org/mary-a-pro-life-role-model-at-christmas/>

Questions

1. According to Donald De Marco's explanation of a real choice, what two important conditions apply?
2. Assuming Mary was likely between 14 and 18 years of age when she was approached by the Angel Gabriel, what pressures would Mary have faced when presented with that announcement?
3. How did Mary demonstrate her absolute faith in God?
4. How was Mary's assent, her saying yes, unique in human history?
5. What did Bishop Sheen mean by Mary's assent being the "greatest pledge of liberty and the greatest charter of freedom the world has ever heard"?
6. How is Mary the ultimate pro-life role model?

PART B

There is much literature and many a film based on Christmas themes – from carols and poetry to short stories and novels, from feature films to television movies and cartoons. The advertising field relies on the commercial aspect of the season. We know that at times the plots of the movies and cartoons as well as many of the ads are not even remotely related to the real story of Christmas; rather, they are simply crass efforts to exploit the sights and sounds and sentimental feelings associated with the holy feast. But there are excellent films which truly capture the essence of the Christmas story, films like, "It's A Wonderful Life" and "A Christmas Carol" and "Horton Hears a Who". These have become classics. Any of these could be the centerpiece of a study of the real message of Christmas from a pro-life perspective. The following lesson suggestion (posted December 2015) revolves around Charles Dickens' novel *A Christmas Carol*. The lesson material can be found in its entirety at www.cultureoffifestudies.com. The brief introduction to the lesson provides the clear perspective of its author(s). If time permits, it would be preferable for students to read the whole novel rather than just watching the Alistair Sims classic film (<https://www.youtube.com/watch?v=u4FAeH1qOgI>) based on the novel. The lesson nonetheless could be completed with a viewing of the film, either as a home viewing assignment or together in a classroom.

A Christmas Carol by Charles Dickens

Dec 14, 2015

In this lesson, middle school and high school students will scrutinize Charles Dickens' Christmas classic under a pro-life lens to find themes that support the culture of life and rein-



force the principle that all human beings are sacred, unrepeatable, and deserving of respect.

Lesson overview

Introduction (5 minutes): Read **About the Author** aloud to the students and discuss the main plot points of the story.

Lecture (20 minutes): Read the **Life Theme** aloud.

Discussion (15 minutes): Engage the students in a discussion of the Life Theme using the discussion questions provided in the lesson.

Activity (10 minutes): Complete the lesson with one of the suggested activities.

Lesson objectives

Understand the immeasurable value of the human person as described in Charles Dickens' classic work.

Examine the literary themes used by the author to enact social change in his audience.

Materials needed for this lesson

A copy of *A Christmas Carol* by Charles Dickens. A free copy may be obtained on **Project Gutenberg**. (A Christmas Carol in Prose; Being a Ghost Story of Christmas by Charles Dickens)

Other resources

David Perdue's Charles Dickens Page is a great resource for learning about Dickens and the Victorian era. There is a special section devoted to Victorian Christmas celebrations and *A Christmas Carol*.

About the author

Charles Dickens was born on February 7, 1812, in England. Throughout his lifetime, Dickens wrote 16 novels, numerous short stories and essays, and edited three weekly magazines in which he published some of his novels. Dickens often worked on more than one of his novels at a time, as well as numerous articles and social commentaries. Noted for his verbose writing style, Dickens ranks alongside Shakespeare as one of the greatest authors of the English language. His quirky characters, *picaresque-style plots*, ironic tone, and use of the Victorian setting helped him become a great social commentator and bring important issues into the public light. Dickens died on June 9, 1870, at the age of 58, while hard at work on his first and only mystery novel, *The Mystery of Edwin Drood*, which, to the dismay of his readers, he left unfinished.



As an advocate for social change in nineteenth century England, Charles Dickens had an unflinching respect for the dignity

and rights of all persons. Throughout his books and short stories, Dickens wrote about the social problems of his day, which included poverty, overbearing schoolmasters, and the broken workhouse system. Dickens illustrated the world he knew, painting true to life images of functional and dysfunctional families to show that even the worst sinner can repent and start behaving kindly.

Questions

1. What does the phrase *picaresque-style plots* mean?
2. What were some of the concerns/social problems of his time that Dickens chose to write about?
3. What was the "workhouse system" in Victorian England?
4. If possible, have students compare the film portrayal of the story and its main characters with the novel itself.

Summary

Miser Ebenezer Scrooge spends his Christmas Eve making money and tormenting his employee. As the day comes to a close, Scrooge is visited by the ghost of his old partner, Jacob Marley, who warns him that he needs to change his life if he wants to avoid joining Marley in his chains of eternal penance. Scrooge is then visited by three spirits—Christmas past, present, and future—who show Scrooge how he has affected the other people in his community. Seeing himself as the selfish man that he is, Scrooge vows to make a difference in as many lives as he can before he dies.

Life theme: Human beings are priceless

Scrooge is not a pleasant man. He does not care about anyone except for himself and refuses to even part with a few pennies to help relieve the suffering of his fellow man in the streets. Scrooge is so cruel and self-absorbed that he would rather see the poor and unemployed go to workhouses and die than



spend a few shillings in a Christmas charity collection. At one point, Scrooge declares that the poor should hurry up and die so that they can decrease the “surplus” population.

As the story unfolds, we learn that Scrooge has been deeply hurt. His grumpiness and love of money stem from tragedy and loss throughout his life—the cruelty of his father, loneliness at school, the death of his beloved sister, and the loss of his lover. Instead of turning to healing or life-giving activities in his suffering, Scrooge turns to money as his escape from life’s troubles and finds himself consumed by his quest for wealth. Through his miserly ways, Scrooge vastly misjudges the value of human beings. Unlike material goods, the worth of humans cannot be counted in terms of money or gold. Every human person receives his immeasurable value directly from God, and even the weakest child or person with disabilities is worth more to God than we could possibly imagine.

At the end of his journey with the Spirit of Christmas Present, Scrooge observes the happiness of the Cratchit family and learns that Tiny Tim’s future is bleak unless something is done to help him. The spirit uses Scrooge’s own words against him, showing him that the “surplus” population is not represented in numbers, figures, and statistics, but in real children like Tiny Tim who are loved and cherished by their families. Seeing that Tiny Tim will die, Scrooge is overcome with guilt and grief because he is finally able to visualize the impact of his words. As he watches how the Cratchits lovingly care for Tiny Tim, despite his illness and disabilities, Scrooge realizes that even the smallest, weakest members of the human family deserve love and respect.

After his ghostly visits, Scrooge recognizes the true and temporary value of money, which he then gives away to help the poor and the underemployed. Through his ghostly visions in the night, Scrooge is given a beautiful gift—to see what his world would be like if he did nothing to change it. *A Christmas Carol* beautifully illustrates how the apathy, inaction, and greed of one man can impact the lives of dozens of people—young and old, rich and poor.

How can I apply this to my life?

Today’s world is filled with hurting people. This is especially prevalent among people whom abortion has affected. In an abortion, not only are the mother and father of the child deeply wounded, but that impact reaches to the grandparents, aunts, uncles, future employers, and even future classmates. In a sense, the whole society is affected every time even one child is lost through abortion. Like Scrooge, we have two choices: We can remain silent and apathetic—thinking of people as numbers and statistics instead of individual human beings created by God—or we can take an active role and repair the damage done to our own communities.

Pray for all people who have been affected by abortion—especially the mothers, fathers, and families of the preborn babies who have been lost through abortion. Develop an attitude of

gratitude for the blessings that you have received throughout your life. First think about all of the major blessings in your life—food, clothing, housing, a family, etc. Next, think back over your day, week, or month and try to remember times when God blessed you with something beautiful—good test scores, sunny days, a fun outing with friends, productive days, etc. Take a month-long gratitude challenge. In a journal or a notebook, write down one blessing from God each day. Be as specific as you can so that you train yourself to identify how God is blessing you every single day. Developing gratitude takes time and practice, but if you can get into the habit of recalling your daily blessings, you will be less like the greedy Scrooge and more like Tiny Tim, who praised God in every circumstance.



Discussion questions

Engage students in a discussion using the questions provided.

1. How does Scrooge treat Bob Cratchit at the beginning of the story? Is Scrooge anti-life or just a grouchy guy?

Scrooge does not give Cratchit enough coal for a warm fire, nor is he very willing to let Cratchit out of work on Christmas Day because Scrooge is afraid of losing the money that he would gain from business conducted on December 25.

2. What has caused Scrooge to be such a humbug? How do other people treat Scrooge at the beginning of the story and how do you think this affects Scrooge’s attitude toward other people?

No one greets Scrooge on the street; no beggars ask Scrooge for money; dogs don’t even like to be in Scrooge’s presence. While Dickens claims that Scrooge being left alone makes him hap-

pier than if he were to have regular contact with people, it is likely that Scrooge would not have needed the visit of the three spirits had the people around him tried to help him.

3. What does Scrooge accuse the Ghost of Christmas Present of preventing poor people from doing?

As the Ghost of Christmas Present sprinkles his festive “flavor” around all the merrymakers that he sees, Scrooge accuses the ghost of mistreating the poor by closing shops and places of employment on Sundays, thus depriving the poor of their livelihood one day each week.

4. What doesn’t Scrooge understand?

Scrooge is a greedy, money-hungry businessman who rationalizes his greed by pretending to be charitable. The spirit instantly corrects Scrooge, warning him that those who intend to cause harm through perceived charitable acts are not blessed.

5. Why is it important for Scrooge to see the children Want and Ignorance?

As the two main problems of the poor of Victorian society—lack of sufficient resources and illiteracy—the children Want and Ignorance are more than statistics. For Scrooge, seeing the children is a powerful experience because they are manifested as two sickly human beings instead of an abstract idea. The spirit warns that the children belong to man, implying that man should actively work to fix these problems instead of just talking about them. When Scrooge asks if Want and Ignorance have resources or a refuge, the spirit uses his own words against him: “Are there no prisons? Are there no workhouses?” Scrooge’s apathetic attitude doesn’t wound numbers on a chart, but real people leading difficult lives.

6. What is so shocking to Scrooge about the meeting at Joe’s establishment and why?

As he watches the transaction between Joe and the ladies, Scrooge wonders if the unhappy man from whom they stole the material goods—including the very blankets and bed curtains around the dead body—could be himself. The dead man, who lies in an empty room, is completely alone with no one to mourn him, no one to watch him (a custom in the Victorian era similar to a modern wake), and no one to take care of the body for the funeral. As he gazes on the dead body, Scrooge realizes how good and generous people are destined for “immortal life” rather than the cold, sterile, doomed end as a result of greed and sin.

7. What happens to Tiny Tim in the end? What would have happened to Tiny Tim had Scrooge not intervened?

Tiny Tim does not die as the spirits predict, but only seems to improve after Scrooge takes a special interest in the boy’s life and becomes a more just employer so that Bob Cratchit can provide for his family.

8. How do you think *A Christmas Carol* impacted its contemporary audience?

A Christmas Carol was an instant success, and even 160 years after its first publication, the novella is strongly associated with the Christmas spirit and the rejuvenation of the celebration of Christmas. Condemning materialism and encouraging care for the poor and the weak, *A Christmas Carol* strikes at the core of the meaning of the sacred feast of Christmas.

9. Does Scrooge dislike human beings or is he simply awkward around them, not really knowing how to behave toward them? If you have known someone like Scrooge, what could you do to befriend that person? Show warmth and that someone cares? That he too is valued as a human being? How do you befriend another person in need? What pro-life principles are affirmed in “A Christmas Carol”?

In 2 Corinthians 9:6-7 the Bible tells us that gracious generosity is blessed by God: “Consider this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each must do as already determined, without sadness or compulsion, for God loves a cheerful giver.”

Scrooge was a greedy and miserly old man who thought little of the needs of others. In the rare circumstance that he *had* to give something away, Scrooge moaned and complained about it. Generosity is the virtue that combats greed. In order to reverse the damage of greed, Scrooge needed to give away money, food, presents, and even the gift of his time—all the things that he once valued over human beings. At the end of the story, Scrooge’s cheerful generosity is rewarded through the long life of Tiny Tim and the many friends to comfort him in his old age. When Scrooge gave very little away, he received next to nothing in return, but when Scrooge changed into a generous soul, his generosity was rewarded with love and kindness.

10. Dickens’ story was not about abortion per se, but how does the practice of abortion connect to the themes found in Dickens’ novel?

11. How is the saying “It is in giving that we receive” make sense? What did Scrooge receive through his giving?

<http://cultureoflifestudies.com/newsletter/a-christmas-carol-by-charles-dickens/>

PART C

The distaste for sentimentality begins as a rebellion against false feeling, but it finishes as a rebellion against all feeling. . . . It opens as a wise man’s ability to point out the fool’s gold, and it concludes as a fool’s inability to point out the real gold.

For on this point, we dare not be mistaken: Christmas is the real gold, and all the sentimentality with which we gild a thing already golden, all the evergreens with which we decorate a thing already evergreen, all the holly boughs with which we mark a thing already holy—all these are not some vain attempt to mask the truth.

Joseph Bottum

Beneath all the pile of sentiments there is the basic truth of



the Christmas story. But we arrive at that core by taking each day of Advent to heart and take each day a faltering step to the fields outside Bethlehem to welcome the joyous news and imaginatively relive the miracle of that Holy Night so long ago.

Why Life Is at the Heart of Advent

by Kate Bryan, December 3, 2010



Kate Bryan

The first Sunday of Advent is the start of the Christmas season. This year, Pope Benedict XVI invited the world to begin preparations for Christmas by joining in a vigil for unborn human life. It was both a fitting and an extraordinary call. Fitting, of course, because the symbolism of the birth of Christ has always had a special significance for pro-life activists. And it was

made extraordinary by being unprecedented – as never before has the Pope called the world to a prayer vigil for the unborn.

During the vigil, Pope Benedict spoke of the beauty of love, and pointed out that if love is to be sincere there must be a preferential treatment for the weakest and poorest. He said, “In this vein we find the Church’s concern for the unborn, the most fragile, the most threatened by the selfishness of adults and the darkening of consciences” and added: “from the moment of its conception life must be guarded with the greatest care.”

Pope Benedict also thanked the worldwide pro-life movement, saying, “I wish to express my thanks to all who have taken up this invitation and those who are specifically dedicated to welcoming and safeguarding human life in different situations of fragility, especially in its early days and in its early stages.” As I stamp my frozen feet in the bitter snow this Advent while handing out our You Me Everybody cards, his words warm the cockles of the heart of this pro-life activist!

It makes sense that the Pope chose to start the season of Advent with a message calling for the respect of all human life. It was a prelude to the other pro-life messages that are evident throughout the Christmas season.

The first major Feast day we experience after the start of Advent is the Feast day of Our Lady of Guadalupe, on December 12th. She is considered the Patroness of the unborn, because through her apparition to Juan Diego, she urged the Aztecs to desist from their practice of human sacrifice to pagan gods. Our Lady of Guadalupe and the witness of Juan Diego is simply a testament to the fact that no matter how terrible the practices of the world are, anything is possible with prayer and sacrifice.

Christmas day celebrates the birth of the Christ Child in Bethlehem. In the face of fear and persecution Mary and Joseph bravely chose to protect their child, our Lord Jesus Christ. The world was changed forever by their simple and humble “yes” to life. Christmas, the celebration of the birth of the Infant Jesus, has huge significance for the pro-life cause.

On December 28th, the Feast of the Holy Innocents takes place, which commemorates the massacre of the children by King Herod in his attempt to kill the infant Jesus. Herod is responsible for the murder of many innocent children, because he wanted to kill the child Jesus, who would have been an inconvenience to him. This same practice happens in our world every day; it’s called abortion.



On the 1st of January, we welcome the New Year and celebrate the Solemnity of Mary, the Mother of God. And the Christmas season is brought to an end on January 6th, with the Epiphany,

which marks the manifestation of Christ to the gentiles in the persons of the Magi.

The Pope began the Christmas season with a vigil promoting the protection of all human life because the reason for the season is life. Advent is not only about preparing for Christ, but also distinctly calls us to do everything in our power to protect all human life. The Christ Child, for whom the angels sang Gloria, is the reason for the season, and through him, the reason for the season is life. **Have a merry and blessed Christmas!**

Questions

1. Examine Joseph Bottum's statement and comment on how in its own way it hits the mark in explaining the significance of Christmas?
2. Why was Pope Benedict's call for an Advent prayer vigil for the unborn extraordinary according to Kate Bryan?
3. Upon reflection why is the Christmas season the best expression of the pro-life message?

17. What do you call buying a piano for Christmas?
18. How come you never hear anything about the 10th reindeer "Olive" ?
19. What do they sing at a snowman's birthday party?
20. What do snowmen wear on their heads?
21. What athlete is warmest in winter?
22. What's the most popular Christmas wine?
23. What did the beaver say to the Christmas Tree?
24. What do you call a train loaded with toffee?
25. What do you give to a railway station master for Christmas?



PART D

Light Humour with a Christmas twist. The material in this section is drawn from various websites.

I. Have some fun with your class. Share these puns and riddles with them.

1. Who doesn't eat on Christmas?
2. What Christmas carol is a perennial favourite of tired parents?
3. Why does Santa have 3 gardens?
4. What do snowmen eat for breakfast?
5. What was so good about the neurotic doll the girl was given for Christmas?
6. Why did Santa spell Christmas N-O-E?
7. What do you call an elf who sings?
8. What did one angel say to the other?
9. Why did Santa push his bed into the fireplace?
10. Why does Santa Claus go down the chimney on Christmas Eve?
11. What do you get if you cross an apple with a Christmas Tree?
12. Why are Christmas trees so fond of the past?
13. What do Christmas trees and bad knitters have in common?
14. What do you call a broke Santa?
15. What do you call a letter that is sent up the chimney on Christmas eve?
16. What do you call a singing elf with sideburns?

II Suppose the carols and songs of Christmas had to be described in some literal way. Would they be recognizable? You decide. Try these alternative names of Christmas songs with technical accuracy

1. Move hitherward the entire assembly of those who are loyal in their belief
2. Embellish interior passageways
3. Vertically challenged adolescent percussionist
4. Natal celebration devoid of color as a hallucinatory phenomenon for me
5. The Wyandot Strain
6. Twelve o'clock on a clement night witnessed its arrival
7. Soundless nocturnal period
8. The Yuletide occurrence preceding all others
9. Precious metal musical devices
10. Omnipotent Supreme Being who elicits respite to ecstatic distinguished males
11. Caribou with vermilion oil factory appendage
12. Allow crystalline formations to descend
13. Bipedal traveling through an amazing acreage from December 21st to March 21st
14. Exclamatory remark concerning a diminutive municipality in Judea southwest of Jerusalem
15. A blessed time between 8:00 pm and 5:00 am
16. Invitation to the Promised one of Ages
17. Castanea cooking in dry heat
18. Salutation in Latin to Joseph's wife
19. Messengers aurally caught way up

20. Within a crèche
21. Madrigal of the Tintinnabulum
22. Do you pick up what I auscultate?
23. Royal troika
24. Spotted a triad of skiffs approaching harbour
25. What bairn be this?



Answers

Answers to Christmas puns and riddles

1. A turkey, because it is always stuffed.
2. Silent Night
3. So he can hoe, hoe, hoe!
4. Frosted Flakes
5. It was already wound up.
6. Because the angel had said, "No L!"
7. A wrapper!
8. Halo there.
9. He wanted to sleep like a log.
10. Because it soot's him.
11. A pineapple.
12. Because the present's beneath them.
13. They both drop their needles.
14. Saint-NICKEL-LESS
15. Blackmail.
16. Elfs.
17. Christmas Chopin.
18. Olive? Yeah, you know, "Olive the other reindeer, used to laugh and call him names"
19. Freeze a jolly good fellow
20. Ice caps!
21. A long jumper!
22. 'I don't like Brussels sprouts!'

23. Nice gnawing you!
24. A chew chew train.
25. Platform shoes.

Answers to Alternative Names of Christmas songs with technical accuracy

1. O Come all ye faithful
2. Deck the Halls
3. The Little Drummer Boy
4. I'm dreaming of a White Christmas
5. The Huron Carol
6. It came upon a midnight clear
7. Silent Night
8. The First Noel
9. Silver Bells
10. God Rest Ye Merry Gentlemen
11. Rudolph the Red nose reindeer
12. Let it snow, Let it snow, Let it snow
13. Winter Wonderland
14. Oh Little Town of Bethlehem
15. O Holy Night
16. O Come Divine Messiah
17. Chestnuts Roasting
18. Ave Maria
19. Angels We Have Heard On High
20. Away In A Manger
21. Carol Of The Bells
22. Do You Hear What I Hear
23. We Three Kings
24. I Saw Three Ships Come Sailing In
25. What Child is This?



Merry Christmas and Happy New Year!!