

THE  
**PRAYER  
BOOK**  
SOCIETY



# The Cranmer Awards

Preparation of Candidates & Rules

## The Prayer Book Society

The PBS was founded to spread the knowledge of The Book of Common Prayer, and to ensure that it remains at the heart of the Church of England's regular worship.

## The Cranmer Awards

### Preparation of Candidates and the Rules

Candidates may enter as individuals, or be entered by their school or church. For those who are unable to attend a heat in person for any reason can enter online by applying and sending a recording within the specific guidelines to the PBS website ([www.pbs.org.uk/cranmer](http://www.pbs.org.uk/cranmer)). Entries must be submitted by the end of November for the online heat to be streamed in December. Recordings received after the cut-off date will not be entered. The junior and senior finalist will be expected to attend the Final in person.

Diocesan heats are open to anyone who will be aged 11 - 18 on 1st February in the year of the final, allowing 10 year olds who have their 11th birthday by 1st February in the year of the final to enter diocesan heats. The Junior section is aged 11 to 14 and the Senior section from 15 to 18.

Candidates are required to present their own choice of passages from the 1662 BCP.

The presentation should be not less than three minutes and not more than five minutes duration. At the Branch or Festival event, candidates will read from the 1662 BCP. At the National Finals, candidates are required to recite from memory.

The chosen passages should be spoken in a manner appropriate for a church service and any form of dramatization should be discouraged.

Any liturgical deviation\* from the text of the 1662 BCP will incur a loss of marks.

\*A "liturgical deviation" is defined as the inclusion of any phrase which comes from any prayer book which has been published subsequent to the 1662 BCP (e.g. The 1928 BCP; The Alternative Service Book 1980; and Common Worship). Candidates should be particularly careful not to use any material from Common Worship even if described as from the 'BCP'.

The winner of each class in each diocesan or Festival heat will go forward to compete in the National Finals.

### The Finals

The National Finals take place on the last Saturday in February. The prizes



*The former Prince of Wales, with recent Cranmer Finalists.*

are presented by a distinguished figure. Formerly these have included HRH The Prince of Wales, Lord Hurd and the Marquess of Salisbury.

The prizes in each age group will be First: £250, Second: £150, Third: £100.

The previous year's first prize winner is not eligible to participate in the National Final the following year unless they are a junior winner moving to the senior section.

A candidate entering the Finals for a second or subsequent time either as a Junior or Senior is not permitted to declaim that portion of the Prayer Book which he or she has spoken previously. This applies even if there has been a break of a year or more.

There will be an official Timekeeper and Accuracy Checker. Any deviations, inaccuracies or time faults will be

given to the Judges who will deduct marks as appropriate.

The Judges will use the following criteria and marking scheme:

Clarity and Projection:	20
Pace, use of pause and emphasis:	20
Fluency and rhythm:	20
Natural, intelligent communication of meaning:	20
Secure, accurate, memorisation and timing:	20
Liturgical deviation from 1662 BCP text:	-20
Total deviation from 1662 BCP text:	Disqualification

The Judges' decision is final.

Expenses for travel and for overnight accommodation, if necessary, can be claimed by the candidate and one accompanying adult for the Final only.

All candidates must be accompanied by an adult.

### Advice to Candidates

Suggested selection of suitable passages.

A selection from Morning or Evening Prayer or Holy Communion.

One or more of the Psalms.

The Collect, Epistle and/or Gospel for any Sunday or Holy Day.

Any suitable passages from the Catechism, Special Prayers and Thanksgivings, the Litany, Communion, Forms of Prayer to be used at Sea.

If you are not sure that your chosen passages are appropriate, please contact any member of the clergy or the Diocesan organiser.

The chosen passages must be introduced in an appropriate manner: - e.g.

- Psalm 100 - Jubilate Deo
- The Order for Evening Prayer - A General Confession
- The First Sunday in Lent - The Collect

An Epistle should be introduced: *“The Epistle is written in the ... chapter of ... beginning at the ... verse”*. Concluding with, *“Here endeth the Epistle”*.

When a portion of scripture is appointed for an Epistle that is not of an Epistle, it should be introduced as: *“The portion of Scripture appointed for the Epistle is written in the ... chapter of ... beginning at the ... verse”*. Concluding with, *“Here endeth the Epistle”*.

The Gospel should be introduced: *“The Holy Gospel is written in the ... chapter of ... beginning at the ... verse”*.

The Gospel has no closing words.

If you are uncertain, read the rubric carefully and if still in doubt ask any member of the clergy.



## Examples

No additional words of your own should be added as an introduction or conclusion to the presentation. Please note the following are examples of possible text choices and are not a prescriptive list.

### **The Sunday after Christmas - The Collect, Epistle and Gospel**

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin: Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

The Epistle is written in the fourth chapter of the epistle of Paul the Apostle to the Galatians, beginning at the first verse.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Here endeth the Epistle.

The Holy Gospel is written in the first chapter of Saint Matthew beginning at the eighteenth verse.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost: and she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son: and he called his name Jesus.

### **The Order for Morning Prayer - A Prayer of Saint Chrysostom**

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

### **St Michael and All Angels - Epistle and Gospel**

The portion of scripture appointed for the Epistle is written in the twelfth chapter of the Book of Revelation beginning at the seventh verse.

THERE was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was

cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitors of the earth and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Here endeth the Epistle.

The Holy Gospel is written in the eighteenth chapter of Saint Matthew beginning at the first verse

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences: for it must needs be that offences come: but woe to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

## The Book of Common Prayer

The Book of Common Prayer is the traditional service book of the Church of England, and is central to its faith. Compiled in the sixteenth century by Thomas Cranmer, and modified in 1662, the Prayer Book remains at the heart of our worship, and is the official doctrinal standard of the Church of England, as well as of most other Churches in the worldwide Anglican Communion. The Prayer Book has been familiar to generations of men and women for their regular Sunday worship and to make holy the principal events of their lives, births, marriages and deaths. It has been and continues to be loved for its wonderful language, dignified and memorable, but always speaking to our human condition. Phrases from it have come into everyday use and have been quoted in literature. 'Till death us do part', 'read, mark, learn and inwardly digest', 'peace in our time'. After the Authorised (King James) Version of the Bible, the BCP is the most frequently cited book in the Oxford Dictionary of Quotations, and is one of the guiding influences on our language and the basis of religious expression in this nation.

The Collects, the special prayers for every week and season, are not hard to memorise and often express devotion that we cannot readily put into words. But far more important is its safeguarding of sound Christian doctrine. No book of services is based more closely on the teaching of the Bible, with words often drawn directly from biblical passages

For more information please contact the National Administrator at:  
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