

*Robyn Ashley Weddings*

NYC WEDDING OFFICIANT

THE OFFICIANT'S CUT

# The Interfaith Ceremony Script.

*Two faiths, read as one story: the welcome that names both families, the narration that ties each ritual to a single thread, and what to say if a tradition almost gets dropped.*

AS SEEN IN

*Tamron Hall · Brides · The Knot*

FROM ROBYN'S DESK

## Two faiths, *one* *story.*

This is an interfaith ceremony built around a single thread, so two traditions read as one ceremony instead of two stapled back to back.

It is set in large type on purpose, so whoever is officiating can read it at arm's length without losing the line. The two moments the law actually requires are flagged. In the margins are the cues I have learned over 300+ ceremonies: where to narrate why a ritual is happening, where to slow down, where to let both sides catch their breath.

The script is written as a Jewish-Christian wedding, because that is the pairing I officiate most. Swap in your own rituals and the bones hold. The thread does the work. The rituals just hang on it.

Read it once, out loud, in your own voice. Cut anything that does not sound like the two of you. The ceremony is yours, and so are both of your families.

*Robyn*

ROBYN ASHLEY WEDDINGS · BROOKLYN ·  
NYC



# The same room, *one reason.*

— *[Wait for the processional to settle. Look at both sides of the aisle, not just the front row.]*

Friends, family, both families, welcome. Some of you grew up lighting candles on Friday night. Some of you grew up kneeling on Sunday morning.

— *[Pause. Let each side hear itself named.]*

Today you are all in the same room for the same reason: two people you love are about to make one family out of two. That is the only tradition this ceremony serves. Everything we do here is in service of that one thing.

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## ROBYN'S NOTE

Name both sides in the first thirty seconds. The relative most afraid of being erased relaxes the moment they hear their own faith said out loud from the front.

# Neither of them *setting anything down.*

[PARTNER 1] and [PARTNER 2] did not fall in love in a vacuum.

He carries his grandmother's faith. She carries hers. Neither of them is being asked to set anything down today. They are being asked to make room.

So we begin by naming both houses out loud, with gratitude, because a marriage is built on the families that made the people in it.

— *[Turn toward each family in turn as you name them. Take a breath, then go on.]*

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## ROBYN'S NOTE

Pick one thread before you write a word: the joining of two families, joy, or a promise held as sacred. Every ritual that follows has to earn its place by tying back to it.

# The first *required* line.

SAY THIS CLOSE TO AS WRITTEN

*One of the two moments the law needs to hear, in any tradition. The wording can flex, the consent cannot.*

[PARTNER 1], do you take [PARTNER 2] to be your spouse: to honor, to keep faith with, and to build one home from two houses, as long as you both shall live?

*I do.*

[PARTNER 2], do you take [PARTNER 1] to be your spouse, the same promise, as long as you both shall live?

*I do.*

— *[Wait for each answer. Do not rush it. The pause is the moment.]*

# One truth, *two languages*.

We honor the first house with a reading chosen by **[FAMILY 1]**.

— *[A parent or chosen relative reads. A common choice here is 1 Corinthians 13. Let them finish before you speak.]*

That reading says love bears all things and endures all things. Hold onto that, because the next thing we do says the same truth in a different language.

— *[That sentence is the bridge. It is what keeps the ceremony from feeling like two halves.]*

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## ROBYN'S NOTE

Hand each reader a printed copy in large type the night before. Reading from a phone at the front of the aisle is how a beautiful passage turns into a fumble.

# Why we *break the glass*.

— *[Explain the ritual before it happens. The narration is the whole point. Never let an object act without a reason said out loud.]*

In Jewish tradition, we end with breaking a glass. People give it many meanings, but the one that fits today is this: even in our most joyful moment, we remember that joy and sorrow live in the same room.

That is not a sad note. It is an honest one. It is the same thing [**FAMILY 1**] just read to us, that real love endures all things, the hard and the holy alike. So when the glass breaks, both of your traditions are saying one sentence together.

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## ROBYN'S NOTE

Swap the glass for your own ritual and keep the move: say *why* it is happening and how it ties back to the thread. That one narrated sentence is what makes a second symbol belong to everyone.

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# The part you *wrote yourselves*.

[PARTNER 1] and [PARTNER 2], please face each other and take both hands.

— *[Step half a pace back so the couple has the room. If either wants to speak in the language or cadence of their upbringing, that is welcome here.]*

You have each written what you promise. Say it now, in your own words, to the one person it is for. Whenever you are ready, [PARTNER 1].

— *[Allow the vows in full. Do not fill the silences. If a partner's voice goes, hand them the tissue you brought, then wait.]*

Thank you. [PARTNER 2], whenever you are ready.

# A circle, *no end.*

The rings, please.

— *[Hold them up briefly so both sides of the room see them.]*

These rings are a circle, which both your traditions have used for the same reason: a circle has no beginning and no end. **[PARTNER 1]**, place it on **[PARTNER 2]**'s hand and repeat after me:

*With this ring, I marry you, and I join my family to yours.*

— *[Pause for the line. Wait for the ring to go on. Then repeat for the second partner.]*

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## ROBYN'S NOTE

The ring is the easiest interfaith win. Both houses already use it, so you do not have to blend anything. You only have to name the shared meaning.

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# One family *now*.

## THE SECOND REQUIRED LINE

*The marriage is not official until you say a version of this out loud.  
Requirements vary by state, so check yours before the day.*

By the power vested in me by the State of [STATE], and by the will of everyone in this room, I pronounce you married. You are now one family.

You may kiss, and then, [PARTNER 1], you may break the glass.

— *[Kiss, then the glass. Wait for it. Then: "Mazel tov, and amen. Both. Together."]*

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## ROBYN'S NOTE

Ending on both blessings at once is the whole thread in four words. Say "*both, together*" and let the room carry it from there.

## If it gets *away from you*.

*If you lose your place.* Say, "Give me one second here. This part matters and I want to get it right." Then look down, find the line, and go on. The room reads it as care, never as a stumble.

*If you almost skip a tradition.* Catch it, name it, place it now. "Before we go on, there is one more thing both families would want us to do." A late ritual beats a dropped one every time.

*If a relative gets emotional mid-ritual.* Say, "Take your time. We are all right here." Then stop talking. That silence belongs to them.

# Small swaps, *same meaning.*

A few respectful substitutions keep both sides comfortable without changing what a ritual means. You do not rewrite the ceremony. You adjust the object.

*For a halal-observant partner.* Use grape juice instead of wine in the kiddush cup. The blessing is identical and nobody at the front has to make a choice they regret.

*For guests of different observance.* Offer kippot on a table for those who want one, rather than requiring them. Invitation, never instruction.

# Make one *new symbol*.

*Build a shared object, not two side by side.* A chuppah sewn from fabric of both mothers' wedding dresses. A canopy that carries both faiths' symbols on the same pole. The object stops being his or hers. It becomes the marriage.

*Let the count be the bridge.* Pair the seven Jewish blessings with the seven steps of a Hindu ceremony, alternating voices, so the structure itself joins the two.

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## ROBYN'S NOTE

The rule for blending is short: pick a few rituals that each say something true, narrate every one back to the thread, and protect the two required lines so they stay clean.

# Three things *before you read it aloud.*

*This is one interfaith ceremony, marked the way I would mark my own. Treat it as a working draft and it starts sounding like the two of you.*

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## *i* ***Talk to each other before anyone else gets a vote.***

Name which traditions actually mean something to each of you, and which one would make either of you uncomfortable to stand under. Settle that together, then choose the officiant, then bring in the families.

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## *ii* ***Give every relative a job, not a seat.***

A parent reads a blessing in their first language. Grandparents carry the chuppah. A relative who feels their tradition was honored shows up. One who feels erased stays home.

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## *iii* ***Print a short program with one plain sentence per ritual.***

So the guest who has never seen a glass break or a saptapadi is not sitting there lost. Write each line in your own voice, not a textbook's. It turns spectators into participants.

*"My mother was sure the Jewish elements would crowd out her side. By the end she was holding my aunt's hand, both of them crying. The connecting lines did that. We could never have written them ourselves."*

MARIA · MARRIED IN BROOKLYN, 2025

IF THIS SCRIPT IS DOING ITS JOB

## The thread is free. The *narration* is the work.

This is one interfaith ceremony in one pairing. The Couple's Ceremony Kit is a fill-in ceremony built so you choose your own rituals and the connecting language is already written around them: a neutral welcome that names both families, and the transition lines that thread one faith's moment into the next. The part couples underestimate is done for you.

# \$79

Open the Ceremony Kit →

ONE-TIME PAYMENT · FILL-IN CEREMONY · 48-HOUR MONEY-BACK

# Where this *came from*.

## PULLED FROM

The interfaith ceremonies I have built and read across NYC and the Hudson Valley, from Jewish-Catholic to Hindu-Christian to Muslim-secular, marked with the cues I actually use. Field-tested over *more than 300 ceremonies*.

## WHAT IS IN THE KIT

A fill-in ceremony where you pick the rituals and the connecting language is already written, a welcome that names both families, and the transition lines that join one faith's moment to the next. All in *the Couple's Ceremony Kit*.

## USE THIS FREELY

Print it, mark it up, read it at the rehearsal, hand a copy to whoever is standing up front.

## IF YOU MARRY WITH IT

Email me. I read every one.  
*hello@robynashleyweddings.com*.

*Marked from a working interfaith ceremony, with the cues  
I read from at the front of the aisle.*

*About this  
script, and  
where it has  
been read.*