

Shabbat Without Shul: A Guide

Erev Shabbat

- One should make an effort to daven *Mincha* on Friday before *plag ha-mincha*.
- One may light candles, daven *Maariv*, make Kiddush, and begin the meal (in that order) after *plag ha-mincha* (preferably, one should wait about 20 minutes after *plag*).
- Married men should take advantage of being home at candle-lighting time to participate in the mitzvah of illuminating the home for Shabbat. The procedure is as follows: The electric lights in the dining room should be switched off, the wife should light the candles and recite the *beracha* aloud, then the husband should answer “Amen” and immediately switch on the dining room lights.
- It is not necessary to recite the full *Kabbalat Shabbat* as recited in shul; reciting *Lecha Dodi*, *Mizmor Shir leYom haShabbat*, *Hashem Malach Ge’ut Lavesh*, and *Bameh Madlikin* is sufficient. One should recite *Lecha Dodi* and *Mizmor Shir leYom haShabbat* (which constitute acceptance of Shabbat) before sunset.
- Those who davened *Maariv* before nightfall (*tzeit ha-kochavim*) must repeat the *Shema* after nightfall. If *tzeit ha-kochavim* arrives and one has not yet begun the meal, one must repeat the *Shema* before eating.

Shabbat Day

- Those who arise early are strongly encouraged to daven *ke-vatikin*—timing one’s *Shacharit* to begin the *Amidah* at sunrise.
- If one is pressed for time (e.g., in order to daven at sunrise, or because one needs to help out at home), one can skip the extra psalms added during *Psukei de-Zimra* on Shabbat, with the exception of *Mizmor Shir leYom haShabbat* and *Hashem Malach Ge’ut Lavesh*.
- Men should take care to daven *Shacharit* before the latest time for the *Shema*.
- The entire Torah-reading service (including any *yekum purkan*) is omitted. One is encouraged, however, to recite the weekly Torah portion without the blessings. This counts as one of the required recitations of *shnayim mikra v’echad targum* (it should be noted that one should be extra punctilious about *shnayim mikra v’echad targum* in the absence of the public Torah reading).
- On *Shabbat Mevarchim*, it is a good idea to remind oneself and one’s household about the upcoming Rosh Chodesh. One does not recite the formal prayer for the upcoming month that is recited in shul.
- *Musaf* is preceded by *Ashrei* and followed by *Ein k’Elokeinu*, *Aleinu*, and *Shir shel Yom*.
- One should wash for the Shabbat morning meal before midday.
- One should daven *Mincha* before eating *se’udah shlishit*.
- *Se’udah shlishit* should begin before sunset, and may extend as long as one likes. After benching, or after 10 minutes post-sunset (whichever is later), one may not eat or drink anything except water until after *Havdalah*.

Motza’ei Shabbat

- One should not daven *Maariv* on Saturday night until after Shabbat is over; preferably, one should not do any *melacha* before davening *Maariv* (with *atah chonantanu*) or making *Havdalah*.
- *Baruch Hashem L’Olam* is omitted in *Maariv* when not davening with a *minyan*. The rest of *Maariv*, including additions for *motza’ei Shabbat*, is recited as usual. *Veyiten lecha* may be recited after *Havdalah*.
- *Vihi no ‘am* and *ve’attah kadosh* are omitted when Yom Tov falls prior to the following Shabbat.