

Byzantine Catholics call this day "Great and Holy Friday", or simply "Great Friday".

Because the sacrifice of Jesus through his crucifixion is commemorated on this day, the Divine Liturgy (the sacrifice of bread and wine) is never celebrated on Great Friday,

The faithful revisit the events of the day through public reading of specific Psalms and the Gospels, and singing hymns about Christ's death. Rich visual imagery and symbolism as well as stirring hymnody are remarkable elements of these observances. The events of Holy Week are not simply an annual commemoration of past events, but the faithful actually participate in the death and resurrection of Jesus.

Each hour of this day is the new suffering and the new effort of the expiatory suffering of the Savior. And the echo of this suffering is already heard in every word of our worship service – unique and incomparable both in the power of tenderness and feeling and in the depth of the boundless compassion for the suffering of the Savior. The Holy Church opens before the eyes of believers a full picture of the redeeming suffering of the Lord beginning with the bloody sweat in the Garden of Gethsemane up to the crucifixion on Golgotha. Taking us back through the past centuries in thought, the Holy Church brings us to the foot of the cross of Christ erected on Golgotha, and makes us present among the quivering spectators of all the torture of the Savior.^[14]

Great and Holy Friday is observed as a strict fast, and adult Byzantine Christians are expected to abstain from all food and drink the entire day to the extent that their health permits. "On this Holy day neither a meal is offered nor do we eat on this day of the crucifixion. If someone is unable or has become very old [or is] unable to fast, he may be given bread and water after sunset. In this way we come to the holy commandment of the Holy Apostles not to eat on Great Friday."