On a day when Tachnun is not said,[1] the following paragraph is omitted:

1 רבון Master of the worlds, You have commanded us to offer the daily sacrifice at its appointed time and to burn the incense-
2 offering at its proper time, with the Kohanim officiating, the
3 Levi'im chanting, and the Israelites attending the service. Now, through our sins the Bet Hamikdash is destroyed, the daily sacrifice and the incense-offering are discontinued, and we have neither Kohen officiating, nor Levi chanting, nor Israelite attend-
4 ing the service. Therefore, may it be Your will, Lord our God and God of our fathers, that the prayer of our lips be regarded and accepted by You as if we had offered the daily sacrifice at its appointed time, attended its service, and burned the incense-
5 offering at its proper time, as it is said: We will render the prayer of our lips in place of the sacrifice of bullocks.[2] And it is said: This is the law of the burnt-offering, the meal-offering, the sin-offering, the guilt-offering, the consecration-offering, and the sacrifice of the peace-offering.[3]

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

On a day when Tachnun is not said,[1] the following paragraph is omitted:

1 רִבּוֹן הָעוֹלָמִים, אַתָּה צִוִּיתָנוּ לְהַקְרִיב קָרְבַּן הַתָּמִיד בְּמוֹעֲדוֹ,
2 וּלְהַקְטִיר הַקְּטֹרֶת בִּזְמַנָּהּ, וְלִהְיוֹת הַכֹּהֲנִים בַּעֲבוֹדָתָם,
3 וּלְוִיִּם בְּדוּכָנָם, וְיִשְׂרָאֵל בְּמַעֲמָדָם, וְעַתָּה בַּעֲוֹנוֹתֵינוּ, חָרַב בֵּית הַמִּקְדָּשׁ וּבָטַל הַתָּמִיד וְהַקְּטֹרֶת, וְאֵין לָנוּ לֹא כֹהֵן בַּעֲבוֹדָתוֹ,
4 וְלֹא לֵוִי בְּדוּכָנוֹ, וְלֹא יִשְׂרָאֵל בְּמַעֲמָדוֹ, לָכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיְּהֵא שִׂיחַ שִׂפְתוֹתֵינוּ חָשׁוּב וּמְקֻבָּל לְפָנֶיךָ, כְּאִלּוּ הִקְרַבְנוּ קָרְבַּן הַתָּמִיד בְּמוֹעֲדוֹ וְעָמַדְנוּ עַל
5 מַעֲמָדוֹ, וְהִקְטַרְנוּ הַקְּטֹרֶת בִּזְמַנָּהּ, כְּמָה שֶׁנֶּאֱמַר: וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ:[2] וְנֶאֱמַר: זֹאת הַתּוֹרָה לָעֹלָה לַמִּנְחָה וְלַחַטָּאת וְלָאָשָׁם וְלַמִּלּוּאִים וּלְזֶבַח הַשְּׁלָמִים:[3]