(The shofar is traditionally not blown on Shabbat.)

Today the world stands as at birth. The ancient Rabbis debated whether Rosh Hashanah marks either the first day of the creation of the world or the sixth day, when humanity was formed. The liturgical emphasis on the word "today" suggests that this is no mere anniversary celebration; rather, all humanity—and all creation—are re-created anew today.

We omit this paragraph on Shabbat:

Awe-inspiring and Holy One. In the original version of this prayer, the last two words were ha-yom kadosh, "on this holy day." The language was changed to ayom kadosh, "awe-inspiring and Holy One" because final judgment is actually suspended until Yom Kippur.