Chapter 1 : A new identity | WindEurope

Microsoft Word - Part 10_CROSS 1 New Identity and New Potential_Sermon blog.quintoapp.com Created Date: 3/8/ AM.

New Identity and New Potential Intro: How do we have hope in the midst of sin and struggle? We often base our hope or expectations on our past performance or experience. For some this might be encouraging for many others this is no help since we fail so much! Our hope must come from something more grounded and solid. Our identify and potential in Christ. Truth about our redemption in Christ a. Sin no longer has the authority or power to master us and the penalty of sin is no longer on us. Even in our greatest moments of disobedience we are still redeemed. If Christ lives in us, then we have immediate access to everything we need to live fruitful lives. Truth about living in faith a. Beauty of the cross is that God demonstrated that he will go to any lengths to make us his. What does living in light of these truths begin to look like? We will live with personal integrity a. But we will still humbly acknowledge our failings see Paul Romans 7 2. We will create a climate of grace in our relationships a. We will forgive as we have been forgiven Ephesians 4: We will seek to give and serve in tangible ways Romans We will act with courageous grace and constructive truth a. We will speak the truth in love Ephesians 4 b. We will persevere through sin and suffering Romans 5:

Chapter 2 : OLX unveils new brand identity and major platform upgrade

Cross 1: New Identity and New Potential. Intro: Over the past few weeks we've talked a lot about sin and in particular the ways in which we struggle with idolatry where we replace God with something or someone else.

By Steve Smith , Fiyaz Hasan , and Rick Anderson Cross-site request forgery also known as XSRF or CSRF, pronounced see-surf is an attack against web-hosted apps whereby a malicious web app can influence the interaction between a client browser and a web app that trusts that browser. These attacks are possible because web browsers send some types of authentication tokens automatically with every request to a website. An example of a CSRF attack: A user signs into www. The server authenticates the user and issues a response that includes an authentication cookie. The site is vulnerable to attack because it trusts any request that it receives with a valid authentication cookie. The user visits a malicious site, www. The malicious site, www. This is the "cross-site" part of CSRF. The user selects the submit button. The browser makes the request and automatically includes the authentication cookie for the requested domain, www. The request runs on the www. In addition to the scenario where the user selects the button to submit the form, the malicious site could: Run a script that automatically submits the form. Send the form submission as an AJAX request. Hide the form using CSS. The malicious site can send an https: Some attacks target endpoints that respond to GET requests, in which case an image tag can be used to perform the action. This form of attack is common on forum sites that permit images but block JavaScript. Apps that change state on GET requests, where variables or resources are altered, are vulnerable to malicious attacks. GET requests that change state are insecure. A best practice is to never change state on a GET request. CSRF attacks are possible against web apps that use cookies for authentication because: Browsers store cookies issued by a web app. Stored cookies include session cookies for authenticated users. Browsers send all of the cookies associated with a domain to the web app every request regardless of how the request to app was generated within the browser. For example, Basic and Digest authentication are also vulnerable. Users can guard against CSRF vulnerabilities by taking precautions: Sign off of web apps when finished using them. Clear browser cookies periodically. However, CSRF vulnerabilities are fundamentally a problem with the web app, not the end user. Authentication fundamentals Cookie-based authentication is a popular form of authentication. The token is stored as a cookie that accompanies every request the client makes. Generating and validating this cookie is performed by the Cookie Authentication Middleware. The middleware serializes a user principal into an encrypted cookie. On subsequent requests, the middleware validates the cookie, recreates the principal, and assigns the principal to the User property of HttpContext. The token contains user information in the form of claims or a reference token that points the app to user state maintained in the app. When a user attempts to access a resource requiring authentication, the token is sent to the app with an additional authorization header in form of Bearer token. This makes the app stateless. In each subsequent request, the token is passed in the request for server-side validation. On the server, the token is decoded to access its information. CSRF is a concern when the token is stored in a cookie. Multiple apps hosted at one domain Shared hosting environments are vulnerable to session hijacking, login CSRF, and other attacks. Attacks that exploit trusted cookies between apps hosted on the same domain can be prevented by not sharing domains. When each app is hosted on its own domain, there is no implicit cookie trust relationship to exploit. The data protection stack must be configured to work in a server farm. See Configuring data protection for more information. The following markup in a Razor file automatically generates antiforgery tokens: Automatic generation of antiforgery tokens for HTML form elements can be disabled: Explicitly disable antiforgery tokens with the asp-antiforgery attribute: The FormTagHelper can be removed from a view by adding the following directive to the Razor view: STP is used when the user requests a page with form data: The client sends back the token to the server for verification. The token is unique and unpredictable. The token can also be used to ensure proper sequencing of a series of requests for example, ensuring the request sequence of: All of the forms in ASP. The following pair of view examples generate antiforgery tokens: NET Core adds a hidden form field similar to the following: NET Core includes three filters for working with antiforgery tokens:

Chapter 3 : Test cross - Wikipedia

Brand New, is a division of UnderConsideration, displaying opinions, and focusing solely, on corporate and brand identity work. More UnderConsideration is a graphic design firm generating its own projects, initiatives, and content while taking on limited client work.

I want to do something else now and we looked and we saw how shame was an identity thief. He wants you to be yourself. So we saw also shame was an intimacy thief. I want us to go and look in this scripture here and we want to look at our identity in Christ, who I am, because you get a bit confused after a while. You think I wonder who I really am see? Tell them who you are. They may not know. How many gave them their name? Oh quite a few gave the name, right. How many actually said something about who you are? Who are you really? I want to show you something interesting about how God sees us, because most of us are shaped and we think of ourselves in all kinds of weird ways. Notice this here, verse 11; the Angel of the Lord came and sat under the terebinth tree which was in Ophrah, which belonged to Joash the Abiezrite, while his son Gideon threshed wheat in the winepress, in order to hide it from the Midianites. And the Angel of the Lord appeared to him, and said to him the Lord is with you, you mighty man of valour! Where are all the miracles our fathers told us about? He says go in this might of yours. You will save Israel from the Midianites. Have not I sent you? So he argues with Him again. Well Lord, how can I save Israel? How can I do this? My tribe is the weakest in Manasseh. And the Lord said to him surely I am with you and you will defeat the Midianites as one man. Now you notice that God listens to none of his objections? But I want to share with you some things on our identity in Christ. You see God comes to this man in the midst of a national crisis and declares to him his identity. The Lord is with you, you mighty man of valour! Mighty man of valour! And you know what? You notice how he sees himself comes up immediately? When the truth comes and God speaks to you directly and puts truth into you, what you really believe in your heart will surface - quite interesting. So we see the Bible says as a man thinks in his heart, Proverbs What you believe about yourself will affect how you conduct your life and the things that go on around you in your life. If you for example believe in your heart I am unwanted, I am rejected or I am unlovable, what will happen is you will put out a spiritual energy and force around you; people will pick it up and two things will happen.

Chapter 4 : Identity In Christ

OLX now has several new features and a new brand identity. Friday, November 9, Rabiulawal 1, potential buyers will now need to log-in to communicate with the seller which will make.

Historical approaches[edit] Although the word "acculturation" was coined by J. Powell in , [3] the earliest record of acculturation can be found in Sumerian inscriptions from B. These inscriptions laid out rules for commerce and interaction with foreigners designed to limit acculturation and protect traditional cultural practices. Accordingly, he proposed that no one should travel abroad until they are at least 40 years of age, and that travellers should be restricted to the ports of cities to minimize contact with native citizens. One of the most notable forms of acculturation is imperialism , the most common predecessor of direct cultural change. Although these cultural changes may seem simple, the combined results are both robust and complex, impacting both groups and individuals from the original culture and the host culture. The first psychological theory of acculturation was proposed in W. From studying Polish immigrants in Chicago, they illustrated three forms of acculturation corresponding to three personality types: Bohemian adopting the host culture and abandoning their culture of origin , Philistine failing to adopt the host culture but preserving their culture of origin , and creative-type able to adapt to the host culture while preserving their culture of origin. Those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups Thus, the term adaptation is used by Gudykunst and Kim to mean conformity to the coercive power pp. This is further emphasized by Gudykunst and Kim , stating that the way of "upward-forward" evolution toward functional fitness and psychological health is for the newcomer to willfully "unlearn" and "deculturize" themselves p. Gudykunst and Kim proposed both psychotherapy and abandonment of all ethnic relations and associations with ethnic ties to help immigrants achieve "integrative" conformity According to Gudykunst and Kim , increased disintegration is preferred, even if it leads to extreme distress for the immigrant. Ironically, Gudykunst and Kim seemed to identify the concept of acculturative stress stating "even extreme mental illness [caused by "conformity pressure" p. Evolutionary progress for the individual requires the individual to "abandon identification with the cultural patterns that have constituted who one is and what one is" p. Kramer developed his theory of Cultural Fusion , [9] , [10] a, [11] a, [10] [12] a, [11] [13] , [14] [15] maintaining clear, conceptual distinctions between assimilation, adaptation, and integration. According to Kramer, assimilation involves conformity to a pre-existing form. In other words, Kramer argues that one need not unlearn a language in order to learn a new one, nor does one have to unlearn who one is in order to learn new ways of dancing, cooking, talking and so forth. Unlike Gudykunst and Kim , Kramer argues that this blending of language and culture results in cognitive complexity, or the ability to switch between cultural repertoires. Kramer[edit] Although numerous models of acculturation exist, the most complete models take into consideration the changes occurring at the group and individual levels of both interacting groups. According to this view, total assimilation would result in a monoculture void of personal identity, meaning, and communication. It is important to note that in this theory, no single mode of communication is inherently superior, and no final solution to intercultural conflict is suggested. Instead, Kramer puts forth three integrated theories: Idolic reality involves strong emotional identification, where a holy relic does not simply symbolize the sacred, it is sacred. By contrast, a Christian crucifix follows a symbolic nature, where it represents a symbol of God. Lastly, the signalic modality is far less emotional and increasingly dissociated. Kramer refers to changes in each culture due to acculturation as co-evolution. For example, the process of acculturation is markedly different if one is entering the host as an immigrant or as a refugee. Moreover, this idea encapsulates the importance of how receptive a host culture is to the newcomer, how easy is it for the newcomer to interact with and get to know the host, and how this interaction affects both the newcomer and the host. Fourfold models[edit] The fourfold model is a bilinear model that categorizes acculturation strategies along two dimensions. Separation occurs when individuals reject the dominant or host culture in favor of preserving their culture of origin. Separation is often facilitated by immigration to ethnic enclaves. Integration occurs when

individuals are able to adopt the cultural norms of the dominant or host culture while maintaining their culture of origin. Integration leads to, and is often synonymous with biculturalism. Marginalization occurs when individuals reject both their culture of origin and the dominant host culture. Predictors of acculturation strategies[edit] The fourfold models used to describe individual attitudes of immigrants parallel models used to describe group expectations of the larger society and how groups should acculturate. In segregationist society, in which humans are separated into racial groups in daily life, a separation acculturation strategy is endorsed. In a multiculturalist society, in which multiple cultures are accepted and appreciated, individuals are encouraged to adopt an integrationist approach to acculturation. In societies where cultural exclusion is promoted, individuals often adopt marginalization strategies of acculturation. Attitudes towards acculturation, and thus the range of acculturation strategies available, have not been consistent over time. For example, for most of American history, policies and attitudes have been based around established ethnic hierarchies with an expectation of one-way assimilation for predominantly White European immigrants. Separatism can still be seen today in autonomous religious communities such as the Amish and the Hutterites. Immediate environment also impacts the availability, advantage, and selection of different acculturation strategies. As individuals immigrate to unequal segments of society, immigrants to areas lower on economic and ethnic hierarchies may encounter limited social mobility and membership to a disadvantaged community. It should also be noted that most individuals show variation in both their ideal and chosen acculturation strategies across different domains of their lives. Acculturative stress can manifest in many ways, including but not limited to anxiety, depression, substance abuse, and other forms of mental and physical maladaptation. One important distinction when it comes to risk for acculturative stress is degree of willingness, or migration status, which can differ greatly if one enters a country as a voluntary immigrant, refugee, asylum seeker, or sojourner. It is important to note that this group fully intends to return to their native country. This type of entry distinction is important, but acculturative stress can also vary significantly within and between ethnic groups. Latinos , higher levels of adoption of the American host culture has been associated with negative effects on health behaviors and outcomes, such as increased risk for depression and discrimination, and increased risk for low self-esteem. Again, these differences can be attributed to the age of the immigrant, the manner in which an immigrant exited their home country, and how the immigrant is received by the both the original and host cultures. Recent research has compared the acculturative processes of documented Mexican-American immigrants and undocumented Mexican-American immigrants and found significant differences in their experiences and levels of acculturative stress. These studies highlight the complexities of acculturative stress, the degree of variability in health outcomes, and the need for specificity over generalizations when discussing potential or actual health outcomes. Researchers recently uncovered another layer of complications in this field, where survey data has either combined several ethnic groups together or has labeled an ethnic group incorrectly. For example, much of the scholarly literature on this topic uses U. Census data, however the Census mistakenly categorizes Arab-Americans as "White". This is of particular importance after the events of September 11, , since Arab-Americans have faced increased prejudice and discrimination, leaving this community with an increased risk of acculturative stress. Previous work shows that limited education, low SES, and underemployment all increase acculturative stress. Culture[edit] In situations of continuous contact, cultures have exchanged and blended foods, music, dances, clothing, tools, and technologies. Cultural exchange can either occur naturally through extended contact, or more quickly though cultural appropriation or cultural imperialism. Cultural appropriation is the adoption of some specific elements of one culture by members a different cultural group. It can include the introduction of forms of dress or personal adornment, music and art, religion, language, or behavior. Because of this, cultural appropriation for monetary gain is typically viewed negatively, and has sometimes been called "cultural theft". Cultural imperialism is the practice of promoting the culture or language of one nation in another, usually occurring in situations in which assimilation is the dominant strategy of acculturation. For example, Hanzi , the written language of Chinese language, has been adapted and modified by other nearby cultures, including: Another common effect of acculturation on language is the formation of pidgin languages. Pidgin is a mixed language that has developed to help communication between members of different cultures in contact, usually occurring in situations of

trade or colonialism. Food[edit] Food habits and food consumption are affected by acculturation on different levels. Research indicated that food habits are discreet and practiced privately, and change occurs slowly. Consumption of new food items is affected by the availability of native ingredients, convenience and cost; therefore, an immediate change is likely to occur. In these instances, the term transculturation is used to define individual foreign-origin acculturation, and occurs on a smaller scale with less visible impact. Scholars making this distinction use the term "acculturation" only to address large-scale cultural transactions. Acculturation, then, is the process by which migrants gain new information and insight about the normals and values of the culture and adapt their behaviors to the host culture. These types of factors partially explain why general statements about approaches to acculturation are not sufficient in predicting successful adaptation. As research in this area has expanded, one study has identified marginalization as being a maladaptive acculturation strategy.

Chapter 5 : Potential new identity of Mac

News: Welcome to Paranet Online, the new home for the old JimButcherOnline forum! We're still tweaking things, so if you happen across something not working correctly, please update the 'New Site Bugs' thread under Future of the Forum.

Chapter 6 : Your Identity in Christ (1 of 4) (Mike Connell) Sun 4th May AM

Your Identity in Christ (1 of 4) Mike Connell am Great, I wonder if you could open your Bible up in Judges 6. We've been doing a series for a little while on Unashamed and I want to talk now and begin to just pick up from there and just move forward.

Chapter 7 : Acculturation - Wikipedia

My new machine is finally ready to give birth to my new identity. When it comes to constructing a new human being, there are many options on the table. On the illegal side, the Deep Web offers a.

Chapter 8 : Cross 1: New Identity and New Potential | Sermon Rant

The draw for the Republic secured the Irish a place at USA Windsor Park meanwhile took a pounding from safety investigators with reports slamming its condition, fan behaviour, accusations of intimidation and poor viewing lines.

Chapter 9 : Brand New: New Logo and Identity for King's Cross by SomeOne

A new study led by researchers from the Hudson Institute of Medical Research in Australia has identified 12 significant genetic differences between transgender women and non-transgender males.