

Portfolio

Saharrah M.

Graphic Design



HELLO

and Welcome to my **PORTFOLIO**



ABOUT ME

My name is Saharrah Maloney, and I am from the city of Syracuse. I got my start as a designer by creating a brochure for my father's job & a booklet for a health aid company while a student in high-school. As time went on, I began to want more with my design.

Today, I am open to all physical and digital design work, although I am always drawn to projects that let me re-brand.

When I'm not working on certain graphic design projects, I'll be doing Mother-daughter days, playing with my dogs, or hanging out with family and friends, and would love to work with people who share these values.

Shea Moisture Campaign

Software: Photoshop

Shea Moisture is a company that created products for the everyday men, women, and child.

This project includes a magazine page, a bus ad, and a billboard ad. All portray "A Queen should always take care of her crown"--this means that everyone whether you have wavy or tight curls, you always be taken care of with Shea moisture.

A Queen should always
take care of her crown



Magazine Pg



Bus Ad



City Billboard of Shea

CAZ CAB Battle of the Band

Software: Illustrator & Photoshop

Cazenovia college Campus Activities Board or CAZ-CAB is a student-run board for cazenovia college. Its dedicated to providing, planning and coordinating social activities in accordance with students needs and interests.

Battle of the Air Bands is almost a tradition for the student body of cazenovia college. This event is a huge event that accumilates students to rock out to songs in front of a large audience.

This Project includes Stamp design/ logo(s) and CAZ-CAB logo(s). When creating this project, the idea of a stamp for the main logo was from being to concerts and after going in you would be stamped to show your part of the event. There is a black version and a white version depending on backgrounds being used. Part 2 is the CAZ-CAB logo-- the idea came from how a lot of what CAZ-CAB does with its 'communication' on activities almost like a "HERE YE HERE YE".

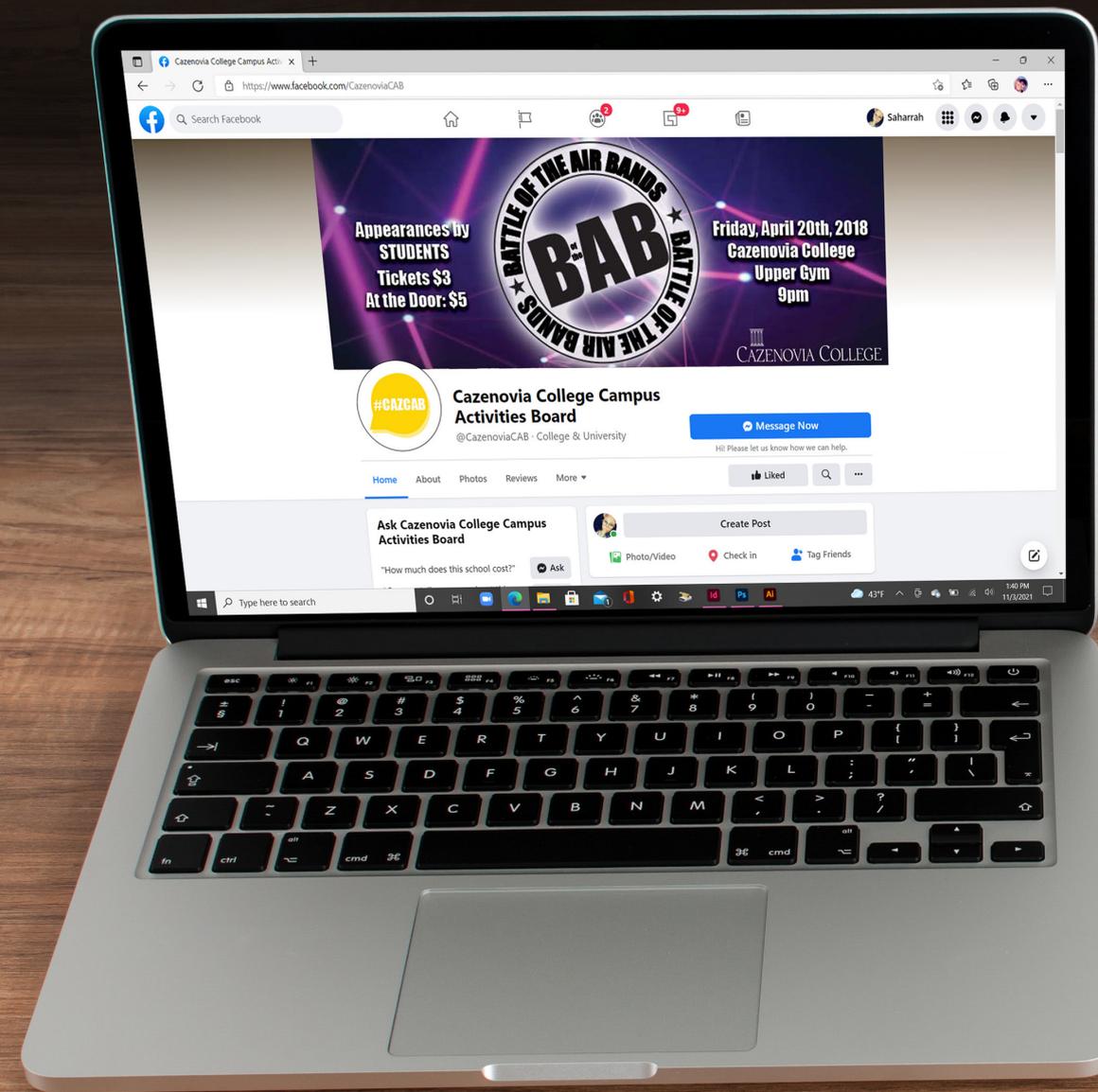


Battle of the Air Band Logo: Black & White





Caz Cab Logo



Caz Cab Logo used within social media: Facebook & Snap-chat

BAZAAR Cover

Software: Photoshop

Since the 90's, Harper's BAZAAR is America's first fashion magazine. They have showcased the visions of well-known editors, photographers and stylists.

This project was assigned to create a BAZAAR cover that could have been used. The way I created this cover because it seems more classic and Chic when it is black and white rather than in color. Messing with the brightness and contrast of the background photo gives more of what BAZAAR does with some of there photography and makes it pop even more.






*Hello my name is Judith Maloney, I am a medical assistant...and I am Pagan.
Being Pagan, goah, its been so long...I'd have to say its been 13+ years of me being a Pagan. Ever since I was a kid I always wanted to help others and being Pagan has allowed me to do that.*

WHAT DOES PAGANISM MEAN TO YOU?
The definition of Paganism is "anything other than the orthodox church, dogma". Paganism is an earth based religion, we are connected to nature. All followers of Paganism honor and respect the earth as a whole, we follow the cycle of the moon and the sun. Within Paganism we practice the old ways, which stemming from agriculture.

WHY DID YOU GO TOWARDS PAGANISM?
Uhhhh...to be honest I was confused with Christianity, I had so many questions about it. I didn't understand it at all. Within Christianity, to me, it was always showing an "All Male" perspective. Which I couldn't understand why because if god made us in his image then there should be some female somewhere, but their isn't. But with Paganism, there's an equal male and female within the religion, which is a lot more understanding to me. I could see my true self as I wanted. Since I was young to now, I finally have a place that I feel most comfortable.

WHAT MADE YOU BE PAGAN AS YOUR DOMINANT RELIGION?
Well as I said already, Christianity was confusing to me. In Paganism there are many other smaller religions, for me I am Pagan but I am Wiccan as well. In Wicca I can be myself as I see fit. Through this process, I have learned how to tone into my 6th sense. I am able to embrace my gift/talent through my religion.

WHEN WAS THE FIRST TIME YOU'VE SEEN A GHOST?
Oh goah...umm...I was at home back in the Caribbean. I was 5 or 6 years old. I have both a good and bad experience. Back then I was a loner I kept to myself a lot, so I got into being w/ nature and to communicate with animals around me. From where I was standing, I could see my nextdoor neighbors' house, right. And their back door swung open, and women was standing there. She was tall with suburban hair nad had on a beautiful 60s style dress on. We had some art of an introduction conversation. I don't remember, but when it was over she said "she had go" and she disappeared and turned into a butterfly. Now for the bad part. Around the same age and same place, I was playing in my room and I looked up and there was a young girl staring at me, she was all mangled and blood was coming from her head. A LOT was coming out. She started crying and kept asking me where her parents were and she disappeared. I tried telling my mother at the time she didn't believe me. She thought it was my imagination. Later that night I was in my room and overheard the radio say there was a terrible train accident, and there were no survivors. But one of the bodies was found and they described who the body was and it was the girl I saw in my room crying. I believe my mothers was a little shocked. (laughing)

HOW DO YOU FEEL ABOUT PAGANISM AS YOUR DOMINANT RELIGION?
I feel very humble within it. I am an instrument of helping others for the mother goddess. Being in the medical field and being Pagan is kind of hand in hand because I am helping people everyday I can.

WHAT TRADITIONS DO YOU INTEND TO PASS TO YOUR CHILD?
(laughing) If she chooses this path I want her to honor and respect herself. We are all one within one. So for her I'd pass down smudging, which she already does, this helps bless the house and surroundings. Praying is another. I pray when I leave the house for work at night, and I pray again when I get home. Certain times during the year, respect the goddess through rituals, an example would be the celebration of Sabbat, there's halloween (So'ween) the celebration of before and after transition (death and rebirth), all hallows eve. Another thing is to accept the gifts she has, shes not as afraid as she was a few years ago (giggles), her coming of age was at the age of 13.

WHAT ARE YOUR FUTURE PAGAN GOALS?
I'd have to think...A lot of change is happening, I can feel it. Id have to say it is to be able to explain the meaning of life, continue with my mediumship that I am doing right now, and to be able to help the world at the same time.

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A group of pagans has written to the Archbishop of Canterbury demanding two churches to make amends for those it says were stolen 1,300 years ago. The Odinst Fellowship, which represents 1,000 members of the pagan religion, wrote to the Church of England last month asking for two churches to be returned to make up for actions which took place during the Christianisation of England. The letter, addressed directly to Archbishop Welby, said: "With a view to re-establishing better relations between the Odinst Fellowship and the Christian churches in England, and persuaded that a restitution of past wrongs is the best way to lay the foundations of improved relations, we wish you to be aware that the great majority of Odinsts believe that honour requires the English church to issue a public apology for its former crimes against the Odinsts."

Ralph Harrison, director of the Fellowship, told the Sunday Telegraph: "Two bishops have sent responses, which have been polite, but nothing substantial. The objective is just to get the Church to acknowledge that it has got a history of persecution when it comes to the Odinst religion and it has to take stock of that and not just write it out of history. Within the Odinst community there is a strong sense of antagonism towards the institutional Church. The group wants one church from the diocese of York and one from the diocese of Canterbury. It said that during the Christianisation of England, which began in the 7th century, many temple grounds were seized by early church leaders including St Augustine and turned into churches. Mr Harrison called this process a "spiritual genocide". "As things stand, the Church of England is in possession of a vast quantity of stolen property," he said.

In another letter sent to the Archbishops of Canterbury and York last year, a group of priests said: "If such satisfaction is not offered, albeit that your church possesses a superfluity of ecclesiastical properties, then we most respectfully assure you, that we will persist ever more vocally in our just demands until at last they are met." According to Mr Harrison, the Bishop of Chichester, Martin Warner, responded saying "As yet I am uncertain as to the evidence for the strength of Odinst faith in these parts". A registered religious charity since 1988, the Fellowship promotes the "original, indigenous faith of the English people" which was practised by Angles, Saxons and Jutes. It is polytheistic and believers follow the High Gods of Asgath, who they see "not as our masters, but as firm friends and powerful allies".

According to Mr Harrison, there are around 10,000 Odinsts in the country. Missionaries were first sent to Britain to convert the pagan Anglo Saxons by Pope Gregory the Great in 596. Dr James Palmer, a historian of early medieval Europe at the University of St Andrews, said the belief that early Christians had "stolen" churches from pagans was partly based on letters sent by Pope Gregory in which he encouraged his missionaries to change existing temples into Christian places of worship in the hope that natives would continue to attend and be converted that way. But, he said, many of the pagan temples had been originally converted from Christian churches left behind by the Romans, who had left at the start of the 5th century. "It's all very nice of the Odinsts to say that the English were there and they're pagans, but actually the British were there too, and they were Christians," he said. "They've only been ancestral lands for at best 100 years before the pagans turn up, and it is most likely that any pagan temples were on old church sites.

"I think it's all a bit of tit for tat. If you can claim that the church took the land of the pagans, they had taken it off Christians to start with." He added that in many places the two religions co-existed in the same space. One leader, Radwald of East Anglia, was said to have had an altar for the Christian worship alongside a pagan one.

The Church of England declined to comment.



Pagans demand return of church buildings 'stolen' 1,300 years ago
By: OLIVIA RUDGARD

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Almost everything about the tradition of New Orleans Voodoo is seen as "unique". The how, when and why of our practices can be a mystery some times, even to practitioners themselves. In fact the Haitian forms of the religion, more properly known as Vodou, even call the deities themselves Les Myetes, or the Mysteries. Many of our mysterious practices are designed to honor and salute the Dead.

In reality it isn't really so much that the rites and practices are that so different, but rather the attitude of the people performing them. Almost everyone drinks coffee. In the morning, yet Vodou practitioners approach a cup of coffee as a sacred object. Everything is divine or has the chance to become that way. Part of my spiritual training, a custom that I have passed along to my own godchildren, is the practice of naming the ancestors upon rising, and then honoring them with the first pour of morning coffee. A litany of names is carefully recited, as all the known ancestors that have come before are remembered and given that energizing offering. We pray to those whose names are gratefully remembered. This includes people we were directly related to by blood, and also anyone we cared for who has passed on. These prayers remind us of the sacredness and impermanence of life. It reminds us of the strengths these people had, the challenges they faced, and the courage they roused up. They urge us to have these things too as we face the new day.

Our unique attitudes are also present in other aspects of ancestor veneration as well. Most people like to retain keepsakes and mementos from their beloved dead. They might place them in a drawer or other treasured spot. They bring these treasures out at special and important times. In New Orleans Vodou we cover them with sequins and parade them about. I am speaking specifically of the creation of flags, which I wrote about in my piece last week, Remembering the Ancestors by Creating Vodou Flags. Maybe it's because our religion was re-born of deep and abiding hardship, Slavery, Colonialism, and oppression teach you very quickly that there may not be a tomorrow to have a special and treasured memory. We might as well enjoy ourselves and our dead however and whenever we can, with every breath we take and every step we make.

In Vodou we are conscious of the fact that the ancestors are not only in our blood, but also in the ground we walk on. They fertilizing every living thing in and of the earth. Many of our ancestor rites and rituals involve using actual dirt from cemeteries, graves and sacred places. People seem to be abuzz these days about the concept of "Earthing." New Age proponents say it's because have our bare skin near the earth helps us to connect to it's charge. Everything old is new again, like the song says. There are rituals where we cover ourselves in dirt, sprinkle dirt around, and then there are the soul jars. Soul jars sound like something from a bad horror film. In reality they are containers created to hold the Ashie, or sacred energy of a person. The jars can be created for someone living or dead. There are probably as many ways to create soul jars as there are people that make and use them. The jars created in Haitian Vodou are often made of earthenware and contain herbs and other natural materials, similar to the soperes created for certain Orishas in the Lucumi (Santeria) religion.

My house, which practices a New Orleans style of Vodou, creates soul jars for our ancestors including cemetery dirt, personal items like hair or clothing, and ritual items for Maman Brigitte, our patron goddess. Maman Brigitte is most often recognized as the Bride of Death, and is honored at the oldest female grave in each cemetery. Her sacred botanicals are orange, violet, cotton, yucca, lavender, and hot peppers. The jars are decorated with sequins, ribbon, cowrie shells, silk flowers, veves (ritual symbols), pictures, and photos. Like I say to my godchildren the more you put into it, the more you get out of it. The process of decorating and adorning the jars is part of the magical process. These actions help to activate the jars and connect them with those who create them, and those they are created for. Next the jars are put to rest. This is a ceremony in which the jars are fed. They are given offerings of food and drink. Candles and incense are lit. Then the jars are covered with a white cloth and they are symbolically sent back to Africa to gain the knowledge and wisdom of our ancestors. Incidentally this is also a ceremony we also perform with the sacred drums. When the jars return after a period of time they are given a place of prominence on the ancestor shrine and used as another representation of and connection to our beloved. New Orleans Vodou has many ways of connecting to our treasured dead. Every sip of coffee, every step are more opportunities to honor and worship. Part of our tradition is sharing these ways with all who can appreciate them, allowing them to remember these ancestors each day.



Remembering "The Dead" can be a Dirty Business
by LILITH DORSEY

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Cornell Witchcraft Collection exhibition opens on Halloween

by: MELANIE LEFKOWITZ

A new library exhibition offers a rare glimpse of the Cornell Witchcraft Collection, featuring some of the earliest known writings on witches as well as 21st-century witchcraft movie posters to illustrate how popular views on witches have evolved over 500 years. "The World Bewitched" explores the origins and spread of the belief in witchcraft, as well as the persecution of tens of thousands of supposed witches across Europe, through documents and manuscripts from the Cornell Witchcraft Collection – originally part of Cornell co-founder Andrew Dickson White's personal library and now the largest of its kind in North America.

The rare artifacts on display in the exhibition, in the library's Division of Rare and Manuscript Collections, will include handwritten transcripts from European witch trials, the first book on witchcraft ever printed, the first printed image of witches in 18th-century-old religious texts, and collections of spells and "prescriptions" for curing illnesses, lessening the pain of childbirth and more. "A.D. White was always collecting things that made us think, whether they were anti-slavery documents or they focused on people on the margins," said Anne E. Kenney, the former Carl A. Kroch University Librarian, who is co-curating the exhibition. "This collection has profound repercussions in today's world, where the persecution of the defenseless is alive and well."

Accounts of supposed instances of witchcraft, definitions of witchcraft, witness statements and means of extracting confessions also shed light on "the potential violence in the madness of crowds," Kenney said. "People can be led to think all sorts of weird stuff," she said. "These women were condemned to death for flying at night and shape-shifting into animal forms." Gender is among the themes of the exhibition, which highlights depictions of witches as ugly old crones or alluring women. In the 15th and 16th centuries, some theologians believed women were susceptible to witchcraft because their supposedly lesser intelligence allowed them to be manipulated by the devil, while others thought women were lured by witchcraft because of their sexuality.

The witchcraft movie posters – a relatively recent addition to the collection – show how witchcraft has been politicized around the world, as well as how witches have been "domesticated" in popular culture. "Because witches are so powerful and threatening, sometimes they are put in the real world to see what the comical outcomes are. They marry men and have to hide their magic, or they weak heroes that has to be denied up," said exhibit co-creator Koriella Tancheva, formerly associate university librarian for research and learning services at Cornell and now director of the University of Pittsburgh library system. "The audience loves them, and they allow for a release of tension."

"The World Bewitched" will be on display in Kroch Library's Hirschland Gallery through Aug. 31, 2018.

Melanie Lefkowitz is staff writer, editor and social media coordinator for Cornell University Library.

**The Magical History Of Yule:
The Pagan Winter Solstice Celebration**
by: HUFFPOST RELIGION EDITORS

"After the longest night, we sing up the dawn."
Officially the first day of winter, the winter solstice occurs when the North Pole is tilted 23.5 degrees away from the sun. This is the longest night of the year, meaning that despite the cold winters, the days get progressively longer after the winter solstice until the summer solstice in 2017.

The winter solstice is celebrated by many people around the world as the beginning of the return of the sun, and darkness turning into light. The Talmud recognizes the winter solstice as "Tefilat Levat." In China, the Dongzhi Festival is celebrated on the Winter Solstice by families getting together and eating special festive food.

Until the 16th century, the winter months were a time of famine in northern Europe. Most cattle were slaughtered so that they wouldn't have to be fed during the winter, making the solstice a time when fresh meat was plentiful. Most celebrations of the winter solstice in Europe involved merriment and feasting. In pre-Christian Scandinavia, the Feast of Jaul, or Yule, lasted for 12 days celebrating the rebirth of the sun and giving rise to the custom of burning a Yule log.

In ancient Rome, the winter solstice was celebrated at the Feast of Saturnalia, to honor Saturn, the god of agricultural bounty. Lasting about a week, Saturnalia was characterized by feasting, debauchery and gift-giving. With Emperor Constantine's conversion to Christianity, many of these customs were later absorbed into Christmas celebrations.

Revelers celebrate the winter solstice at Stonehenge on December 22, 2015. Stonehenge is a celebrated venue of festivities during the winter solstice – the shortest day of the year in the northern hemisphere – and it attracts thousands of revelers, spiritualists and tourists. Druids, a pagan religious order dating back to Celtic Britain, believe



The Charmwood Grove of Druids gather for a public winter solstice ritual on Beacon Hill near Loughborough, Britain December 18, 2016.



Revelers celebrate the winter solstice at Stonehenge on December 22, 2015. Stonehenge is a celebrated venue of festivities during the winter solstice – the shortest day of the year in the northern hemisphere – and it attracts thousands of revelers, spiritualists and tourists. Druids, a pagan religious order dating back to Celtic Britain, believe Stonehenge was a center of spiritualism more than 2,000 years ago.

Stonehenge was a center of spiritualism more than 2,000 years ago. One of the most famous celebrations of the winter solstice in the world today takes place in the ancient ruins of Stonehenge, England. "Thousands of Druids and Pagans gather there to chant, dance and sing while waiting to see the spectacular sunrise," Pagan author E. Thora Coyle wrote in a 2012 HuffPost article that for many contemporary celebrants, solstices "are a chance to still ourselves inside, to behold the glory of the cosmos, and to take a breath with the Sacred."

In the Northern Hemisphere, friends gather to celebrate the longest night. We may light candles, or dance around bonfires. We may share festive meals, or sing, or pray. Some of us tell stories and keep vigil as a way of making certain that the sun will rise again. Something in us needs to know that at the end of the longest night, there will be light.

In connecting with the natural world in a way that honors the sacred immanent in all things, we establish a resonance with the seasons. Ritual helps to shift our consciousness to reflect the outer world inside our inner landscape: the sun stands still within us, and time changes. After the longest night, we sing up the dawn. There is a rejoicing that, even in the darkest time, the sun is not vanquished. Sol Invictus – the Unconquered Sun – is seen once again, staining the horizon with the promise of hope and brilliance.

This year the Circle Sanctuary, a prominent U.S. Pagan organization headed by Selena Fox, will observe Winter Solstice Eve with a celebration on Tuesday, December 20, complete with guided meditation and candlelight rituals.

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Raven Branding

Software: Photoshop & InDesign

The creation of this brand is personal for me as a designer. This brochure was created to further help my mom into her own as a Intuitive Healer.

For this project I created her Raven logo in Photoshop and her business card + Brochure in InDesign. The main thing my mother wanted within this brochure was monarch butterflies and moon phases. The color combinations within the layout came from the Nightshade Magazine. The earth tones of the gold match very well with the chosen photography of this piece.

*ALL photos came from Pexels.com



Front

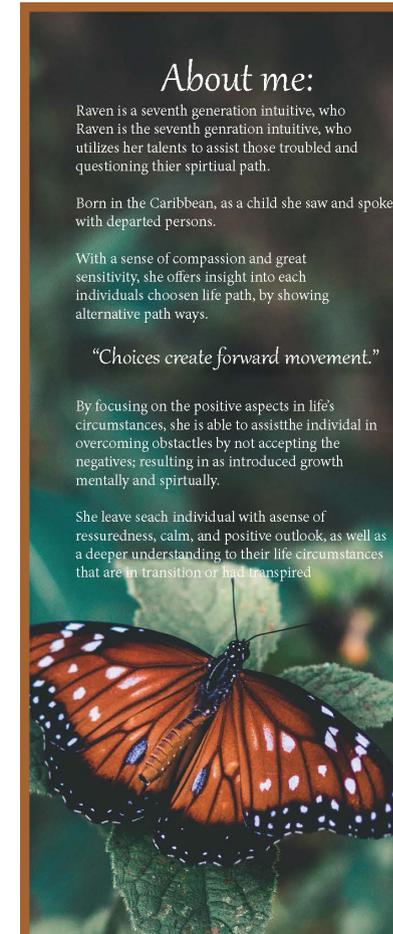


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Intuitive Consultant
Universal Healer



Back

Gifts/Talents:

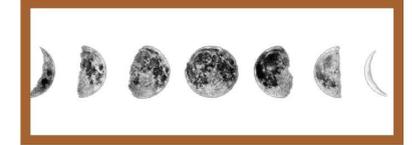
- Clairsentience
- Clairvoyant
- Claircognitive
- Clairaudient
- Mediumship

References:

- Light of Divine Truth Foundation
- Health and Missionary (mediumship) Certificate
- Order of Malchezedek

Studied under:

- Psychic/Medium Joseph Mitchell
- Psychic/Medium Lisa Williams
- Psychic/Medium Elissa Wilds
- Psychic/Medium Anthony Mroca
- Psychic/Instructor Ron Cain
- Psychic/Tarot Reader Cindy Griffith
- Psychic/Medium Suzan UpDyke



Each individual has his/her unique talents brought forth into the world to be utilized for the betterment of mankind, as well as to perpetuate evolution and growth through collective experiences for the one, the collective consciousness, "God" etc.

We are all part of the one, and are all spiritual beings having a human experience. The one, "God" has never disconnected from us. It is pure unconditional love without fear, judgement or pain.

It is by our choices that we choose to experience and disregard our true nature by giving emphasis and disregard our true nature by giving emphasis to the material and tangible by recognizing and embracing the divine spark within and in all, wisdom and understanding is acquired.

Unconditional love and acceptance of self within brings about true love and acceptance of self within brings about true love and acceptance towards others. We are all truly one.

"Life is a journey of infinite wisdom."

I am a beacon to those who believe they've veered off their path.



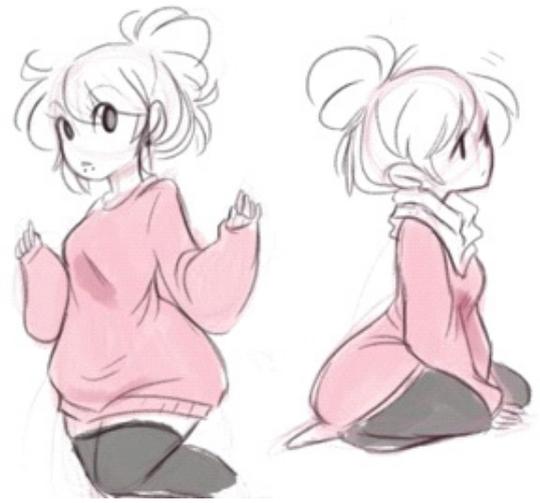
1 sided Business Card

Size Doesn't Define Beauty Campaign

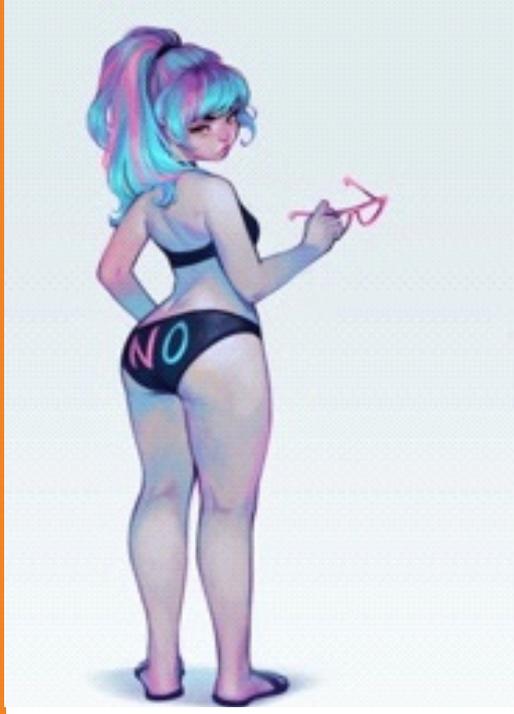
Software: Illustrator

This project was from my Senior Year of college. I wanted to create an illustration that incorporates the message of being a size 16+ is still beautiful. What gave me this idea was from an article that talked about a fitness model that was a size 18 and her being a model gives the world more of an f-you situation because people are so used to models that are a smaller size.

Through my two illustrations, I incorporated 2 women that had a fuller figure in tight to no clothing at all. By drawing them in beautiful poses I showed that women who are curvy can model in the same way as smaller models and still look beautiful and confident. Being curvy or having larger hips, waist, and breasts don't make a woman less attractive.



Inspiration:



THANKS FOR VIEWING

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