

Indeed, Bishop Satterlee is Legally Blind

I assume that, even after 10 years, a bishop (teacher, scholar, administrator, ordained minister, someone who has power over you) who also manages a disability is a new experience for some. Over the years, people have found the following “protocol” helpful. I share it in the hope that it will be helpful to you as well.

- 1) I am legally blind. I have less than 10 percent of normal vision with correction. I do not know what that means, since I have never seen “normally.” I am the expert on my vision and how it impacts my life and work. Bring all questions and concerns about my vision to me. Making assumptions and conclusions about my abilities and limitations without consulting me is inappropriate.
- 2) Since I cannot see faces, I know people by voice and appreciate being reminded of people’s names in order to match them with voices. When you greet me, tell me your name. My closest friends know and do this. When I know your voice, I will tell you. I only hold myself accountable to recognize my wife, daughter, and mother “on sight.”
- 3) Since I can’t see your face, how you address me may affect how I respond to you. If you call me “Bishop Craig” or “Bishop Satterlee,” you cue me that I should respond as a bishop. If you address me in a more familiar manner, I may respond in a more familiar manner – with less nuance or pastoral sensitivity.
- 4) Cluttered corridors and walkways can be hazardous for me, particularly when obstacles (chairs, dogs, furniture, construction) are placed unexpectedly.
- 5) I lead worship, including the liturgy, gospel, and sermon, from memory. Congregations can help me by using liturgy that is familiar when I am there. Congregations can also help by not printing every word I say in the bulletin, or on the screen, and instead using ellipses appropriately. In any event, it is rude to follow along and point out my mistakes after worship.
- 6) If you want to be certain that I receive information, use voice rather than email. If you need to send me information, a voicemail telling me to expect it is helpful. I do not hold myself accountable for information posted on signs and bulletin boards.
- 7) Dr. Conrad Heyner, my first ophthalmologist, determined that it takes me 2 times longer than average to read and write. My eyes have grown weaker with age, so I am even a bit slower. I am therefore very disciplined in managing time. Last-minute assignments, unexpected delays or interruption of services, and changes in schedule can be particularly burdensome for me. Thank you for your patience.
- 8) I read English text in standard font, though 14 to 16 point is easier. I do not read cursive handwriting; someone reads it to me. Reading Latin, Greek, French and German are much more laborious undertakings
- 9) Tasks such as locating a library book on the shelves, working office machines, and filling out forms are difficult for me. I sometimes get frustrated that I cannot do these tasks. I may ask for help or suggest ways around these tasks. As far as possible, please be accommodating.

- 10) Pointing and giving directions such as. “That way,” are not helpful. Try to be descriptive and concrete.
- 11) I will address questions and concerns about my disability directly. It is inappropriate to do it for me.
- 12) I will be consulted in order to determine ways that are most helpful both to me and the synod and church. It is inappropriate to unilaterally decide for me what and how much I can and cannot do.
- 13) I applaud and am deeply committed to our church’s mission of bringing the power of the Gospel to bear on issues of diversity related to race, class, gender, culture, sexual orientation, and the environment. At times, I find this limited understanding of diversity painful because those most passionate about these issues are often the most oblivious, insensitive, and intolerant when it comes to issues of disability. I hope and pray for that time when the ELCA naturally counts persons who live with disabilities among the diverse voices that the church is called to struggle with and by which the church is blessed. In the meantime, I need to be disciplined in spending time in communities more attuned to issues of disability so that I will thrive in our church.
- 14) I am sympathetic to the appropriate use of technology in learning and worship. Since I do not participate and learn visually, I often experience this kind of class and meeting as a waste of valuable time; I also experience much technology-driven worship as personally exclusive. Please do not equate my lack of personal participation with antagonism toward the endeavor.
- 15) Please do not make comments about my disability to my family. Instead, bring them to me.

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