

The Koinonia Inclusion Network: A Singapore Case Study on Enabling Churches to Include and Disciple People with Disability

By Janice Ho and Leow Wen-Pin

Introduction

How does one establish and develop a disability ministry? This practical question is surely on the mind of any Christian interested in helping the church include people with disability. However, it is not a question with a straightforward answer. After all, since disability is a complex and contextualised phenomenon, any disability ministry must take into account local and contemporary concerns while seeking to be faithful to the historical Christian faith. This article offers an example of how one such ministry was established, with the intent of providing readers inspiration (rather than a template!) for how they might themselves go about undertaking disability ministry.

Specifically, this article will provide an in-depth look at the formation and development of the Koinonia Inclusion Network (KIN) in Singapore.¹ It will discuss the factors that precipitated the creation of the ministry and how it was founded. It will also delve into the establishment of its ministries, its growth trajectory, the challenges it has faced, and how the ministry—through God’s grace—persevered through those challenges. Along the way, the article will also discuss the theological and ministerial underpinnings of KIN’s ministry and how KIN addresses its unique Singaporean context. Finally, the article will also highlight some key principles relevant for those interested in starting similar ministries. Since ministries cannot be meaningfully separated from the people who serve in them, we will adopt a first-person perspective throughout the article, telling the story of KIN from an insider’s viewpoint.²

Putting Down Roots: The Background to KIN (2013–2018)

I (Wen-Pin) was KIN’s founding president when the organization was established in 2019. However, KIN’s founding can be traced back several years further, and specifically to two key acts, namely, (1) listening to God’s call, and (2) listening to persons with disability. Allow me to unpack each of these in turn.

Listening to God’s Call

In 2013, I left my job as a secular educator to go into vocational Christian ministry. I started this new phase of life by enrolling in seminary. Before I began the programme, I prayed to God asking if he wanted me to devote my time entirely to my seminary studies or to continue to volunteer actively (as I had done since becoming a Christian). However, I humbly requested of God that, if his will were the latter, he would clearly point me towards a marginalised population.

Shortly after this prayer, I received a call—a phone call! The call was from a volunteer matching agency asking me if I would like to serve on the management committee of a local special school catering to students

with moderate to severe disability. An immediate answer to prayer! I was surprised to say the least. After all, while I had training and experience with education, I did not have any expertise in special education. I was quite afraid and worried about the opportunity. However, since it was clearly God's answer to my prayer, I decided to go in faith, committing to learning fast and serving faithfully.

What I did not know was that this volunteer opportunity was the start of a long journey in the disability sector. A year after joining the school management committee, I was appointed school supervisor, working closely with the school's principal and relevant departments at the Ministry of Education, Singapore. Thereafter, I was also tasked by the school's parent body to lead an advisory panel to establish Singapore's first purpose-built inclusive preschool. I was then asked to lead another advisory panel to establish a school for 300 students with autism with moderate to high support needs. Each of these roles was very challenging. In hindsight, I realise that it was God's way of training me with many of the necessary skills I would need later to lead KIN.

Listening to Persons with Disability

It was late 2016 when I first had the idea to establish some sort of disability ministry. However, I felt it was unwise to rush into it. Instead, I thought it was essential to first learn more about Singapore's disability ministry landscape. Thus, the first thing I did was to teach a course on disability theology at a local seminary. I reasoned that the students coming for the course would most likely be people interested in disability inclusion in the church in Singapore. I myself could learn from them even as I taught them theology!

This turned out to be the right move. Over the next two years (2017–2018) and two sessions of the course, I taught a total of fifty students—including many people with disabilities and several disability ministry leaders. I learned many valuable things from them about the church in Singapore. First, there were quite a number of disability ministries in Singapore, but many found sustainability difficult, especially due to the lack of training for their volunteers. Second, I found that these ministries, even if they came from larger denominations, tended to work in silos. There was therefore the need to help the different ministries get to know each other and to develop a nationwide community of practice. Third, I learned that disability ministry leaders were generally open to partnerships with other disability ministries but found it difficult to do so proactively due to time constraints.

Over those two years, I also had another opportunity to listen to Christians with disabilities and their allies. I partnered with disability ministry leader Ms. Anne Wong-Png to undertake a series of over twenty interviews with Christians with disabilities, their family members, and Christians who serve in the disability sector. We subsequently compiled the interviews into a book entitled *Call Me by Name* to share their lived experiences with the church in Singapore.³ These interviews constituted a focused listening tour, providing me with insight on how persons with disability, and those within their social circles, related to God and experienced Singaporean society.

These two listening experiences provided me with exactly what I needed. While I was sure God wanted me to start a disability ministry, the exact form of the ministry was not clear to me. However, running the course and writing the book gave me clarity. I realised that what the church in Singapore most needed was not just another church-based disability ministry but rather someone to support and sustain existing church-based ministries and to help other churches plant new disability ministries. In short, Christians with disabilities and their allies were calling out for a sector-empowerment organization. That is exactly what we formulated KIN to be.

Starting KIN, Starting Right (2019)

With the support of a group of like-minded friends, in late 2019 we established the Koinonia Inclusion Network (KIN), a non-profit mission organization. KIN was established with a mandate to *enable churches*

to include and disciple people with disability. We would not do direct ministry to people with disability. Instead, we would seek to support and develop our clients—local churches—who would reach out to people with disability. We started with a few thousand Singapore dollars in the bank,⁴ with no staff members or office space; instead we had a small group of extremely passionate volunteers.

From my own past leadership experiences, I knew how important it was to start right. Therefore, I was concerned to put three key things in place:

- 1. The Right Mission.** It was critical that as we put together our governing documents (such as our constitution), we clearly articulated what we meant to do. I wanted us to keep our eyes fixed on supporting churches in the work of inclusion; I was sure that one temptation we would face would be to do direct ministry to persons with disability ourselves. So, we codified our parachurch (“beside-church”) mandate into our constitution, and unambiguously identified three strategies to fulfil that mandate, namely, (1) to *partner* with churches in the areas of skills training and cultural transformation, (2) to *provide* churches with contextualised resources for disability ministry, and (3) to *promote* disability missions among churches. We will elaborate on how each of these strategies was implemented later in this article.
- 2. The Right Culture.** As the legendary management guru Peter Drucker observed, “Culture eats strategy for breakfast.” Therefore, establishing the right culture was critical for KIN. The management committee developed a set of seven core values that have been at the heart of KIN’s culture: (1) people-first, (2) inclusion, (3) collaboration, (4) empathy, (5) trust, (6) brokenness, and (7) excellence. Moreover, we were mindful not to just have these as mere words on our website but to live them out continually. Thus, one practice we implemented early on was to reflect on at least one of these core values from a biblical perspective at the start of each management committee meeting.
- 3. The Right Systems.** Culture and core values must be lived out in the daily life of the organization. For example, since we decided that collaboration was one of our core values, we had to have organizational systems and processes that supported collaboration. Thus, we established early on an advisory council comprising local and international experts in disability ministry, whom we frequently collaborated with. In particular, we were very blessed to have Dr. Dave Deuel, former senior research fellow at Joni and Friends, volunteer to be our lead advisor and to mentor me personally. We also decided to seek partnerships with local Christian organizations (whenever possible) to run our programmes rather than doing them by ourselves. In fact, the Greek word in our name—*koinōnia*—means “partnership.”⁵

First Year of Ministry (2020)

The year 2020 became our first full year of ministry. Unfortunately, the advent of the COVID-19 pandemic and the accompanying travel restrictions meant we could not focus equally on all three of our strategies. Instead, we focused first on (1) partnering with churches in training and (2) providing churches with contextualised resources while putting (3) promoting cross-cultural disability missions on hold. This turned out to be a blessing in disguise since establishing a solid base for the first two strategies would ensure greater effectiveness when we were ready to engage with the third strategy.

Partnering Churches in Training: The Certificate of Christian Disability Ministry

To train churches in disability ministry, our first step was to establish a regular training programme in disability ministry. As mentioned earlier, we had received a lot of feedback that disability ministry leaders

found it challenging to train their volunteers. This was not surprising since the skills involved are complex. Thus, we hypothesised that if we could develop a regular training programme, many disability ministry leaders would schedule their volunteers for our trainings on a routine basis. We confirmed our hypothesis by running a pilot one-day workshop in 2019. It turned out to be overwhelmingly popular—our actual class size was double what we expected!

Therefore, in 2020, we formally introduced the Certificate of Christian Disability Ministry (CCDM) programme. This six-day programme, which presently is divided into two separate modules, covers the essentials of disability ministry. One challenge we faced in planning the course was contextualization. We did not want simply to adopt what existed in the market (e.g. the excellent Joni and Friends *Beyond Suffering* curriculum) but ensure that the programme was contextually-relevant for an Asian setting.

One example of such contextualization was that Singaporeans tend to be practically-oriented and ministry-focused. Having taught in seminary myself, I knew that a course focused mainly on disability theology—however interesting or well-taught—would not be well-received. As I myself was trained as a theologian, I realised that I did not have the know-how needed to teach the course. And so, we spent a lot of effort looking for Christians with the right expertise. We invited therapists, psychologists, special educators, ministry leaders, parents, persons with disability, and many others to teach our courses. Student feedback has been consistently very positive regarding this breadth of insight.

Another big challenge we faced was that social restrictions due to the COVID-19 pandemic meant we had to hold the course entirely online. We made several pedagogical adaptations to the course to suit an online setting. This eventually turned out to be another blessing in disguise because it extended the reach of the course beyond Singapore. Each module was over-enrolled and we even had students from as far away as Nepal!⁶

Providing Contextualised Resources: The Centre for Disability Ministry in Asia

We knew that as a young organization the only way we could rapidly develop helpful resources for the church was through strategic partnerships. Thankfully, this was exactly what we believed in as an organization that focused on collaboration! Therefore, we approached a local seminary to partner with us in establishing the Centre for Disability Ministry in Asia (CDMA).⁷ The CDMA has the mandate to publish contextually relevant resources to support disability ministry in churches. Partnering with a local seminary allowed us access to a broad Christian academic community to develop such resources. We also invited several disability ministry practitioners in Australia, Indonesia, Korea, Malaysia, and Singapore to join the CDMA as affiliate research fellows to contribute their expertise.

But what resource should we first produce? Since we had spent much time listening to persons within the disability ministry landscape, we knew that a perennial challenge was that church leaders often rejected proposals to start disability ministries because of a perceived lack of knowledge. Fear of the unknown was a big obstacle to starting new ministries. To help, we decided to put together a handbook for any church interested in disability ministry. This handbook was published in early 2021 as *Enabling Hearts: A Primer for Disability-Inclusive Churches*, comprising twenty-two chapters and written entirely by Singaporeans, it covered every aspect of disability ministry, including four case studies of successful local ministries.⁸

The handbook was a success for a number of reasons. First, KIN did not pretend to be subject matter experts. Rather, we rallied the sector and got a wide range of Christians with differing fields of expertise to author the chapters. Secondly, we were clear about who the book was for. As a friend once reminded me, “Feed the sheep, not the giraffes.”⁹ *Enabling Hearts* was for the lay person, not the theologian,¹⁰ and so we kept the writing accessible. Thus, many local ministries have adopted *Enabling Hearts* as their ministry handbook! Third, due to the large number of people involved in the authorship of *Enabling Hearts*, its publication was an opportunity for us to rally the sector, and it resulted in several ongoing partnerships that have borne much fruit for KIN.

Second Year of Ministry (2021)

While we believed that our first year of ministry was a success, we saw many gaps in the landscape we needed to address. For example, while KIN's regular CCDM training programme had been well-received, many churches needed more customized training and consultation to suit their specific characteristics. However, providing such bespoke services was time- and labour-intensive, and it was clear we needed to evolve beyond a volunteer-only model into a staff-led model. In other words, we needed to hire staff quickly. This was a worrisome time as we had not planned to hire staff so soon. We felt very much out of our depth, and so, we prayed!

As we prayed, two amazing things happened. First, we received a large donation that could cover the salary of one staff member for an entire year. This gave us the confidence to start hiring. Second, Janice Ho—an occupational therapist with theological training and a decade of paediatric experience in acute and community settings—applied to work with us! Janice had interned before at KIN; hence, we knew she would be an excellent fit. It was a match made in heaven! Janice became our first full-time staff member with the role of lead consultant. She became the chief engine for growth in our second year of ministry. Specifically, she anchored our expansion into providing consultancy services to churches.

Partnering Churches in Training: Consulting with Churches

When I (Janice) joined KIN as a staff member, it was an answer to prayer. I had been an intern with KIN for a year while studying in seminary. KIN's vision resonated with what I had prayed for: to serve in an area where my professional and theological training converged. I saw KIN's ministry as theology coming alive, theology applied to reality!

In the previous year (2020), KIN had largely focused on conducting courses. However, we had detected a need to provide more bespoke services to churches and to walk alongside them in their disability inclusion journey. Thus, my role as lead consultant was to drive KIN's consultancy services for churches. Our consultancy work began by listening to the challenges faced by pastors, disability ministry leaders, persons with disabilities, and families as they embarked on disability inclusion within their churches. We knew it could be lonely and frustrating to be the only one in a church advocating for disability inclusion. So, we treated our engagement with these stakeholder groups as an opportunity to extend pastoral care to them. KIN endeavoured to come alongside our ministry partners rather than just being an emotionally-distant service provider. This aligned with our core values of being people-first and empathetic.

Through these consulting sessions, we learned that our clients' church contexts varied greatly. For example, we engaged with one youth ministry that already had students with autism attending their programme. They requested that we facilitate discussions in order to help them understand the intricacies of social interaction with each other. Another youth ministry needed to be connected with a social service agency for experiential learning about including persons with disability. In fact, we received a whole range of requests for customized consultancy on the topics of disability inclusion, mental health, sexuality (of persons with disability), caregiver support, leadership training, and more! The needs of churches were wide and diverse.

We also learned that collaboration was key to our work. For example, as we planned for workshops for our client churches, we learned not to teach the entire workshop by ourselves. Instead, we would ask the host church to identify disability ministry team leaders or persons with disability in their midst to participate in various segments of the workshop. This gave them an opportunity to speak to their own congregation and gain confidence through coaching their own members. Indeed, as a young adult with autism reminded us, "Inclusion can only be done from the inside." Thus, through collaborating with local ministry leaders and persons with disability, we were able to ensure that an inclusive ethos was more thoroughly integrated into the culture of our client churches.

Slowly, our consultancy efforts bore fruit. We started to see more and more disability ministries maturing and developing. Equally heart-warming, our consultancy efforts allowed us to convince churches to start disability ministries, including the kind of ministries previously not available in Singapore. For example, one likeminded local church in Singapore started a sports-based ministry after we shared with them about the lack of such ministries. The church has since seen rapid growth in their ministry.¹¹

Providing Contextualised Resources: Enabling Communities

Our consulting experience also allowed us to respond more effectively to the needs of churches. We noticed that after we trained cell group leaders on disability inclusion, their churches asked us for resources to help their cell groups become more inclusive of people with disability. In light of this repeated input, the CDMA responded by developing a booklet called *Enabling Communities*, a collection of four Bible studies that would help small groups understand inclusion from a biblical standpoint.¹² However, since many churches told us they did not only want simply “head knowledge,” we made sure to include several suggestions for post-study activities involving engagement with people with disability in the booklet. This ensured the knowledge small groups gained through the booklet could be put into action.

Third Year of Ministry (2022)

Further Developments in Staffing

To our great surprise, the demand for KIN’s services continued to grow exponentially. Therefore, we knew we had to hire more staff to keep up. We prayed hard for God’s provision, and God answered our prayers through individuals who donated generously to KIN, allowing us to hire more staff members. Early 2022, therefore, saw the recruitment of two key personnel. The first of these was Ms. Cherie Ng, an early intervention teacher who led her own church’s disability ministry. It was a big encouragement that Cherie applied to work with KIN as she was one of the inaugural graduates of our CCDM programme—our programmes were inspiring our students to join our ministry!

Another equally important hire was Ms. Teresa Ng. As a mission organization advocating for disability inclusion, we felt it was crucial we had persons with disability on our staff team. By a turn of providence, Teresa (a sister with low vision) was recommended to us by her church. After meeting up with her, we fell in love with her “can-do” spirit. Moreover, she had substantial experience in advocacy as she previously served with Dialogue in the Dark.¹³ She was an excellent hire who fit in well with the team. Moreover, in another stroke of divine provision, her church even decided to support 60 percent of her salary! It was deeply moving to see Teresa—a person with disability—training churches on disability inclusion!

Partnering Churches in Training: Developing Leaders

With these staff members on board, we had the capacity to continue to expand our services. Thus, we embarked on two key programmes. First, since our CCDM programme, which focused on training lay volunteers, had been successful, we started thinking about how we could develop disability ministry leaders. However, with a paucity of expertise in Singapore, we knew we needed to expand through partnerships. In a blessed turn of events, we came across Western Theological Seminary (WTS), a Reformed seminary based in the US state of Michigan, that ran a fully online graduate certificate in disability and ministry.¹⁴ We arranged to have a discussion with the seminary’s leaders, and we soon decided to form a partnership where graduates from our CCDM programme could matriculate into the certificate programme at WTS. To defray costs and to encourage more disability ministry leaders to participate, we established the Leana Tambyah Scholarship for Disability Ministry, a cash grant named after a pioneering Christian leader in Singapore’s special education sector.¹⁵

Providing Contextualised Resources: Research Partnerships

Second, since the CDMA had been producing helpful resources for the local church, we decided to further expand its sphere of influence. As KIN's president (Wen Pin) was a member of the advisory group for the University of Aberdeen Centre for Autism and Theology (CAT),¹⁶ he facilitated a research partnership with CAT. This partnership would allow the cutting-edge research done by CAT to be contextualised by the CDMA for an Asian audience. KIN invited the co-director of CAT, Dr. Léon van Ommen, to Singapore to conduct a seminar on autism where the partnership was announced.

Conclusion: Looking Ahead to the Future (2022 and Beyond)

I (Wen Pin) think 2022 was a very impactful year. Due to the hard work of the staff members, KIN established a firm reputation in Singapore as the subject-matter expert in disability ministry and a partner-of-choice for churches.¹⁷ However, since our staff team had grown quite substantially, we needed more consistent leadership. KIN's Management Committee therefore committed to recruiting an executive director who would take over leadership from me, as I had been serving *pro bono* as acting executive director since KIN's founding. We prayed for a candidate who loved God, was passionate about disability ministry, could effectively lead our team, and could lead our efforts in fundraising. After a national search involving interviews with many well-qualified candidates, we landed on an unexpected candidate—Ms. Jesselyn Ng, our vice-president! Jesselyn had been with KIN since our founding, and brought with her over a decade of experience as a psychologist and leader in the disability sector in Singapore.

Looking ahead, KIN will deal with two major challenges. First, our finances continue to be very tight. This is due to Singaporean culture where Christians are less willing to pay for Christianity-related services as opposed to secular services. For example, a Christianity-related course may only be able to charge course fees at a rate of 20% to 30% of a comparable secular course taught by comparably-qualified instructors. Thus, KIN has to continue to look for alternative funding streams, especially by cultivating a wide range of possible donors.

Second, with the scaling back of COVID-19 pandemic restrictions, KIN is increasing its focus on its third strategy of promoting disability missions. KIN has started to explore possible partnerships with missionaries in China, Korea, Malaysia, Mongolia, Indonesia, and other locations. However, this means going beyond the cultural and contextual confines of Singapore, and adapting to the multitudes of cultures and languages in Asia. This is a formidable task, but it is one that we look forward to as we seek to obey the Great Commission to make disciples of all nations, not just Singapore! We believe KIN has a unique role to play in this part of the world.

Despite these challenges, we are full of hope. After all, the first three years of KIN have been a repeated testament to God's generous provision. These three years have taught us the truthfulness of Hudson Taylor's maxim, "God's will, done in God's way, will never lack God's supply." We have learned that our role as God's servants is to listen carefully for his voice, to be faithful to his call, and to serve his people in humility and love. In this way, we hope to honour him by focusing on what is at the heart of disability inclusion: enabling the church of God to excel in love.

Notes

1. For more information about KIN, please visit <https://www.kin.org.sg/>.
2. For a comparative perspective on KIN's ministry, see Ong Ching-Hui and Leow Wen-Pin, "Towards an Asian Disability Missiology: Reflections from Singapore," *Journal of Asian Mission* 22, no. 1 & 2 (2021): 5–22.
3. Leow Wen-Pin and Anne Wong-Png, eds., *Call Me by Name: Stories of Faith, Identity, and Special Needs* (Singapore: Graceworks, 2018). For newspaper reporting on this book, see Rachel Phua, "Call Me by Name Stories Give Voice to Those with Special Needs,"

- Salt & Light*, August 21, 2018. <https://saltandlight.sg/news/call-me-by-name-stories-give-voice-to-special-needs/>. Accessed 15 November 2022.
4. In 2019, one United States dollar was (on average) equivalent to about 1.36 Singapore dollars.
 5. See, for example, the use of *koinōnia*, traditionally rendered “partnership,” in Phil. 1:5.
 6. For newspaper reporting on the course, see for example: Gracia Lee, “Blind Greeter, Drummer with Down’s Syndrome, Inspire Participants at Disability-Inclusive Course for Churches,” *Salt & Light*, September 1, 2020. <https://saltandlight.sg/service/they-are-gifted-by-god-blind-greeter-drummer-with-downs-syndrome-share-at-disability-inclusive-course-for-churches/>. Accessed 15 November 2022.
 7. For more information on the CDMA, see <https://www.kin.org.sg/cdma/>. Accessed 15 November 2022.
 8. Leow Wen-Pin, ed., *Enabling Hearts: A Primer for Disability-Inclusive Churches* (Singapore: Graceworks, 2021). For newspaper reporting on this book, see Gracia Lee, “Want to Start a Disability Ministry in Your Local Church? Here’s a One-Stop Resource,” *Salt & Light*, February 4, 2021. <https://saltandlight.sg/news/want-to-start-a-disability-ministry-in-your-local-church-heres-a-new-one-stop-resource/>. Accessed 15 November 2022.
 9. The quote originally comes from C. H. Spurgeon, *The Salt-Cellars: Being a Collection of Proverbs* (New York: A. C. Armstrong and Son, 1889), 56.
 10. In fact, one Western academic reviewing the book noted that the chapters that I (Wen-Pin) wrote were “frustratingly superficial with necessary definitions of key terms like ‘sin’ avoided to make more explicit appeals to ministry action.” I consider this sentence in the review as a badge of honour since focusing on ministry action over abstract theological definitions was precisely what I intended to do because I knew my Asian readership would not be interested in the definitions this theologian sought (at least, not in the context of the book I was editing). This is one example of the importance of contextualization for one’s ministry context.
 11. For more information about this church’s ministry, see Gracia Lee, “This Sports-Based Disability Ministry Wants Kids with Special Needs to Feel Brave,” *Salt & Light*, July 7, 2022, <https://saltandlight.sg/service/this-sports-based-disability-ministry-wants-kids-with-special-needs-to-feel-brave/>. Accessed 15 November 2022.
 12. Leow Wen-Pin and Joanna Ong, *Enabling Communities: Bible Studies on Including People with Disabilities in Church (Facilitator’s Guide)*, Disability Ministry in Asia 2 (Singapore: Graceworks, 2021). For newspaper reporting on this book, see Gracia Lee, “New Bible Study Material Equips Small Groups to Love and Welcome People with Disabilities,” *Salt & Light*, December 3, 2021. <https://saltandlight.sg/news/new-bible-study-material-equips-small-groups-to-love-and-welcome-people-with-disabilities/>. Accessed 15 November 2022.
 13. Dialogue in the Dark is part of the Dialogue Social Enterprise group, whose mission is to “facilitate social inclusion of people with disability, disadvantaged and elderly people on a global basis through exhibitions and workshops.” See <https://www.dialogue-se.com/>. Accessed 15 November 2022.
 14. See <https://www.westernsem.edu/academics/degrees/graduate-certificate-disability-ministry/>. Accessed 15 November 2022.
 15. We appointed our first awardee in October 2022, Ms. Ting-Ai Gwee. For newspaper reporting on Ms. Gwee, see Gracia Lee, “‘You matter, you have a place with us’: This ministry hopes to enable those with special needs to belong,” *Salt & Light*, November 15, 2022. <https://saltandlight.sg/service/you-matter-you-have-a-place-with-us-this-ministry-hopes-to-enable-those-with-special-needs-to-belong/>. Accessed 15 November 2022.
 16. See <https://www.abdn.ac.uk/sdhp/centre-for-the-study-of-autism-and-christian-community-1725.php>. Accessed 15 November 2022.
 17. See, for example, the following newspaper article where KIN was asked to provide an expert opinion: Gracia Lee, “‘It’s so important to let them know they are not alone’: How we can better support families with members with special needs,” *Salt & Light*, January 25, 2022. <https://saltandlight.sg/news/its-so-important-to-let-them-know-they-are-not-alone-how-we-can-better-support-families-with-members-with-special-needs/>. Accessed 15 November 2022.
 18. By 1 August 2022, other than Janice, Cherie, and Teresa, we had also recruited two more staff members: Mr. Raymond Low (who oversaw all of our internal operational matters) and Ms. Joanna Ong (our research coordinator). Both of them have brought substantial expertise and value to the KIN staff team.

About the Authors

Janice Ho is an advisor to the Koinonia Inclusion Network. She previously served on KIN’s staff team. A registered pediatric occupational therapist, she has served persons with disabilities in both acute and community settings.

Leow Wen-Pin is the chairman of the Koinonia Inclusion Network. An ordained minister of the gospel, he serves as a pastor with Bethany Evangelical Free Church, Singapore. He also serves as a catalyst for disability concerns with the Lausanne Movement.