

## Distribution Policy

The primary purpose of the MOTMOT™ materials is to provide Bible teaching resources to leaders in developing nations. There is certainly a usefulness of these materials within developed nations, as well. This type of use is welcomed and encouraged. Yet, it is with an expectation that the duplication of the materials for use by those in developed nations would result in further distribution of the materials among those in developing nations. Under no circumstances, however, are any of the materials to be used to: generate profit for an individual or organization; become the exclusive property of any individual or organization; be offered to developing nation individuals/organizations under the pretense of ownership/authority (thus, although the materials can be duplicated in order to distribute them to developing nation individuals/organizations, the giving of the materials cannot *in itself* be used to dictate control or direction over a developing nation individual/organization); be referred to in terms of ownership/authority, and thus, presenting oneself as having the authority to grant another the right to duplicate the materials.

And so, it is understood that developed nation individuals/ministries may use MOTMOT for their own purposes; that is, they may be blessed by receiving/using the materials for their own ministries. It is also understood that developed nation users of the materials are especially encouraged to multiply the blessing of the materials by distributing them to developing nation individuals/organizations (thus, to be blessed and to be a blessing as in Genesis 12:1-3). This potential distribution of the materials should be done under the following guidelines:

## **VISION**

To see the nations resourced with Bible teaching tools.

## **MISSION**

To allow and encourage developed nation individuals/ministries to be blessed by the use of the materials for themselves while then also allowing and encouraging those developed nation individuals/ministries to be a blessing to the nations via the multiplying of the use of those same materials by developing nation individuals/ministries as the developed nation individuals/ministries distribute the materials to developing nation individuals/ministries.

## **BASIC POINTS OF PHILOSOPHY**

- Those who are blessed are called to be a blessing
- Those who have should try to share with those who have not
- Internationally (especially within developing nations) there is a great need for resources (especially bible teaching resources)
- Developed nation ministries (especially in the United States) need to be mobilized in practical, strategic, and executable ways to respond to the Great Commission.

## **THE CHALLENGE**

The original vision associated with the MOTMOT materials is based on the desire and commission to SERVE developing nation individuals/organizations. The author specifically and purposely does not seek to build or establish the name of any developed nation individual/organization simply due to the fact that the materials are indeed distributed to those they were originally intended for.

The developed nation individual/organization (“distributor ministry”) that desires to distribute MOTMOT to developing nation individuals/organizations (“indigenous ministers”) must test its motives. If its motives are to put in the hands of faithful indigenous ministers the tools that they need to do ministry themselves, then the distribution of MOTMOT will satisfy them. If its motives go beyond that, then the distribution of MOTMOT will probably not be something they will want to be involved in. The challenge is to GIVE without necessarily receiving anything in return for the building of your own ministry.

This may be perceived as being somewhat different than conventional missionary strategies...even radical! MOTMOT is different. It is built on the assumption that missionary strategies MUST change. Indigenous ministers must be EQUIPPED and RELEASED to do ministry themselves...without foreign interference. Thus, the international goal of MOTMOT is to provide (with "no strings attached") a package of Bible teaching tools that will equip indigenous ministers to teach and mobilize their own people.

Any aspect of control on the part of the author of MOTMOT is designed to ensure, to the best of his ability, that others will not control MOTMOT. It must be given freely (financially and organizationally).

## **GENERAL POINTS**

- The following points are designed to lead to one goal; that is, that the MOTMOT materials are **FREELY** given to indigenous ministers so that they can use them to minister to their own people and to encourage them to develop their own ways/structures of doing that.
- The materials must not be sold for profit. Receivers can be asked to pay for the cost to print the materials, but there must be no profit involved; that is, a distributor will distribute the materials at cost or less to indigenous ministers.
- With regard to the MOTMOT materials, the distributor ministry should function within its authority. It is very important that the indigenous ministers understand the function of the distributor ministry. It is the desire of the author of MOTMOT that the indigenous ministers do not feel like they must submit to the distributor ministry simply because that ministry distributed the materials to them. It should be made very clear to the indigenous ministers that they are free to use MOTMOT as they desire. They are free to create the ministerial structure of their choice (school, home group, local church discipleship, etc...). The author himself will not dictate how to use the materials or what structures must be established. The author's desire is to allow the indigenous ministers to make these decisions. The distributor ministry should show the same desire and must proceed accordingly with respect to distributing the MOTMOT materials. Furthermore, in giving the materials to the distributor ministry, the author will not require authority, control, or credit with respect to the distributor ministry and its activities. In turn, it is expected that in giving the materials to the indigenous minister/ministry, the distributor ministry will not require authority, control, or credit with respect to the activities of indigenous ministers/ministries.
- The desire and goal to encourage the indigenous ministers to do the ministry themselves motivate these guidelines. MOTMOT has been designed specifically for this purpose. It is the essence of the vision and spirit of MOTMOT. MOTMOT is not designed for indigenous ministers who want a foreign crutch to stand on (neither is it designed for distributor ministries which want indigenous ministers to stand on their crutch). It is designed for indigenous ministers who are hungry enough to take the "food" and feed it to others themselves.
  - While distributing MOTMOT, it should be made clear that as far as the materials are concerned, they are GIVEN with "no strings attached." The distribution of the materials can not in and of itself constitute the distributor ministry's identity with, credit for, or authority over how the indigenous minister uses the materials. The author of MOTMOT will not assume identity with, credit for, or authority over how the indigenous ministers use the materials or what ministry structure they establish. Obviously, the author does not want other ministries to do so either (simply because they distributed the materials).
  - Let it be clearly understood that we are exclusively referring to the distribution of MOTMOT. The author of MOTMOT does not pretend to have authority concerning other things that are agreed upon by the distributor ministry and the indigenous ministry. The only concern is that ***the materials*** are not distributed under false pretenses.
  - The author is not looking to hire or recruit indigenous representatives for his own ministry. He is not looking for indigenous ministers to serve him or to even be legally or formally associated with him. Neither is he looking for indigenous ministers who want to be "accredited" by him. He is looking for indigenous ministers who want to receive teaching tools for the purpose of doing ministry themselves. He is looking to equip indigenous ministers to help themselves. Distributor ministries should distribute the materials with this same philosophy regarding their own ministries.

- It should, therefore, clearly be explained that the MOTMOT materials are not meant to be the master while the indigenous ministers are the servants of those materials.
- Rather, the indigenous ministers are the masters, while the materials are meant to be their servants. Herein, is the idea of MOTMOT being more of a "tool" than a "curriculum."
- Concerning the use of MOTMOT within its international context, it should be understood that it is not a ministry to distributor ministries. It is a ministry to indigenous ministers. It should not be perceived by indigenous ministers as being the distributor ministry's "ministry" (in the sense that it is "theirs"). It should be perceived as teaching tools that are given FREELY by the distributor to equip indigenous ministers. The hope is that indigenous ministers will build their own ministries. The goal of MOTMOT is to provide such an opportunity.
  - **It is worth repeating that this is only with respect to the MOTMOT materials themselves. Other things freely agreed upon by the distributor ministry and the indigenous ministers are between them.**
  - **It is only the desire of MOTMOT to make it clear to the indigenous ministers that the materials themselves are not owned or controlled by the distributor ministry, and that the indigenous ministers are not bound in any way to that distributor simply because that distributor handed them the materials.**
- In general, the author of MOTMOT would like to see the indigenous ministers encouraged to take the materials and "run with them by themselves" (thus, the term "resourcing" is a more consistent term with the MOTMOT vision than terms like "training" or even "equipping"). It is the author's opinion that there will be three types of receivers of MOTMOT:
  - Indigenous ministers who are ready, able, and eager to "run with it" on their own (they must be given that opportunity).
  - Indigenous ministers who could and should "run with it" on their own, but need to be encouraged and given vision to do so (they should be given that encouragement, challenge, and vision).
  - Indigenous ministers who truly need foreign apostolic initiative in the form of financial assistance (which a distributor ministry may agree to provide outside of the context of the actual distribution of MOTMOT), or in the form of receiving missionaries/teachers who would provide the initial training in MOTMOT.
    - It is the author's opinion that most cases for the valid use of MOTMOT would fall under the first two situations above.
    - It is also understood that in certain cases the third situation above is valid/real and needs to be responded to accordingly.
    - In any case, a planted work that might develop through the use of MOTMOT should be indigenous in overall initiative, operation, and identification.