banks, and twenty-three attorneys. Anglos drove late model vehicles and foreign luxury cars. The church I pastored after this congregation contrasted greatly with my first pastorate. It ministered in a community of 936 people (937 if a baby was born or 935 if someone passed away). It had two restaurants and two banks. The education building was only half built before the church ran out of money. One stop light regulated traffic through the main street in town. Outside observers of these two locations might assume that the first possessed an open mind towards change and that the second possessed a closed mind to everything. Nothing could be further from the truth. Despite its air of sophistication the majority in my first church struggled with openness to new ideas. Despite its simple appearance, the majority in my second congregation opened themselves to every new idea I suggested. Several factors contributed to the disposition of these two congregations, but one that surfaced most often involved the geographic location of the two churches. My first, sophisticated congregation was located a forty-five minute drive from any significant development or change. My second, simple congregation was located only fifteen minutes from the capital city of a growing Mid-Atlantic state. In my second congregation, some of my members worked in state government, education, and other vocations in which they interacted with a variety of people. This was not true in my first congregation. In these two experiences, I learned that when geographic distance isolates a community, that community might not have had an opportunity to consider new developments in evangelism and church ministry. In other words, where people live on the map can either limit or expand where they are in their minds.

To navigate this bonding process in the start-up of a new ministry, ministers can give themselves to some specific tasks.[1] First, the new minister should labor to build relationships in the first month of his new work. From his first day, he should focus on bonding in relationships. The minister should seek to know the people like his own family. He can wait until the evening to unpack his boxes. He needs to immerse himself into relationships. He can prepare for sermons or Bible studies when everyone else is asleep. It can help him if he and his family will attend fellowships or organize them if they are not already scheduled. I discourage ministers from relocating to a new church field while leaving their family's back home at the old church. The new minister will usually return home for Friday and Saturday and miss opportunities to bond with the new congregation and community. If possible, I believe it is best to relocate the whole family to a new church field at the same time.

Second, a new minister can ask church and community leaders about the area. Sometimes, speaking to a former pastor, a Director of Missions, and other leaders in the community can help orient the minister to the community. He must exercise caution here, of course, but I have often found great help in speaking to these persons. Speaking to an effective leader who came from outside the community can accelerate the new minister's bonding in a new community.

Third, a new minister can review census and demographic information on the area. While this information is not personal, it

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[1]Ed Stetzer & David Putman, *Breaking the Missional Code* (Nashville: B&H, 2006), 211-24. Stetzer and Putman offer specific counsel on starting up in a new church field. I am happy to see ideas I have encouraged for several years finally show up in print.