Taking the modifications to Mexico City after the Spanish conquest as a model for analysis, this talk will argue that the 16th century Spanish “encounter” with the polytheistic religions of the New World and their ways of dealing with the environment activated two possibilities lying dormant in Christianity until then due to the “organic” nature of the Medieval and Early Modern cities: on the one hand, its capacity—one might even say, it’s imperative—to unleash technology to modify the environment; and along with this, the ability to empty space of its meanings in order to create new, “artificial” ones.