



SERVICE OF DEDICATION PRAYERS OF INTERCESSION FOR
THE ESTABLISHMENT OF A NEW SETTLEMENT

Let thy merciful ears, be open to the prayers of thy humble servants:
and that they obtain their petitions Make them ask such things as shall please thee. Amen

1. LET US PRAY FOR A BLESSING
UPON THIS SETTLEMENT

Hear our prayer, and let our cry come unto thee.

Let us pray for all those who are designing this town that they may plan with boldness and sympathy.

For the engineers, that they may surmount all obstacles to supply the needs of the town and to bring to it all that may contribute to the amenities of the people.

For the builders, that they take pride in their work, and may be induced with strength of hand and integrity of purpose.

The strength of all them that put their trust in thee, mercifully accept our prayers: and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace that in keeping of thy commandments we may please thee, both in will and deed, Amen.

2. LET US PRAY FOR THE NEW POPULATION

Hear our prayer, and let our cry come unto thee.

Let us pray for those who will be coming to settle amongst us, that they may be ready to sever old ties and associations and to make permanent homes in the new town.

That they may speedily adapt themselves to fresh surroundings and find here many compensations for what they are leaving behind.

And let us give thanks that this town will offer to many what they have not yet enjoyed – a home of their own.

Bless we beseech thee, the homes of this town. Grant wisdom and understanding to all who have the care of children that by precept and example they may train them to be good citizens and faithful members of thy family. We ask it in thy name.

3. LET US PRAY FOR THOSE NOW
RESIDING IN THE DESIGNATED AREA

Hear our prayer, and let our cry come unto thee

Let us pray that they may give generous welcome to the newcomers.

Let us pray that those who have deep roots in this neighbourhood and are averse to change, may cheerily sacrifice their own interests and inclinations, that thousands from mean streets and drab surroundings may have the chance to lead healthier and more spacious lives.

Let us remember with sympathy those to whom these changes may entail loss of home or occupation.

Deal kindly, with those whose lives have long been lived in this neighbourhood and who will grieve to see familiar scenes changed and old landmarks disappear. Grant to them such greatness of mind and generosity of heart, that they may lay aside all prejudice and sacrifice their own interests for the welfare of their fellow men.

4. LET US PRAY FOR THE CHURCHES
IN THIS TOWN

Hear our prayer, and let our cry come unto thee.

Let us pray that the churches may be alive to their opportunities for the extension of the kingdom.

Let us pray that those who come into this district may find a life so strong that many, whose lives have been uninfluenced maybe drawn into the fold.

Let us pray that all that will contribute to the spiritual welfare of the town may be supplied and that the needful funds and the right men maybe forthcoming.

Build the house: their labour is but lost that build it.
Keep the city: the watchman waketh but in vain.

5. FINALLY BRETHREN LET US PRAY
FOR UNITY
AND COOPERATIVE SPIRIT

Hear our prayer, and let our cry come unto thee.

Let us pray that the various elements of which this town will be composed may be blended into one united body.

Let us pray that people of all classes and creeds may work together for the common good.

Let us pray that pride in this town and local patriotism may break down all barriers, so that the new town may be as a city that is at unity in itself.

A prayer for unity

Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatsoever else may hinder us from godly union and concord. That as there is one body and one spirit, and one hope of our calling, one faith, one baptism, so we may henceforth be of one heart and of one soul, united in one holy bond of truth and peace of faith and charity and may with one mind and mouth glorify thee. Amen.

May the words of our lips and the meditations of our hearts be always acceptable in thy sight. our strength and redeemer.



THE SETTLEMENT

Suspended over the landscape and contorted by the heat, an architecture glints on the skyline – like scattered quartzite craft, docked on a gaseous, satellite planet. A haze of brilliant colours caps the citadel at its centre. Approaching at speed it is hard at first to define any inhabitants, any movement. Once within the boundaries of this scattered quartz village the structures become reminiscent of other architectures, hybridized into impossible conjunctions, uncanny habitations. Figures can be seen moving amongst the structures mainly in ones and twos. The views are framed by the strategic placement of hills and organic material. Vistas invite the eye but instate an impenetrable plane – a coagulated image. Personal transit vehicles stop and start along the narrow paved tracks connecting the different concentrations of architectural outcrops. There appears to be movement but little sound or smell.



LET US PRAY. LET US PRAY. LET US PRAY.

WE ARE THE TIRED PRECARIOUS DEMAND.

Our control is our control of our controlling. The force of our being erupts in its existence as the control of us as we erupt as us. To halt the eruption is to extinguish us. To map the eruption is to extinguish us. To follow the eruption is to extinguish us. To recognise the eruption is to extinguish us. To know the eruption is to extinguish us. To be the eruption is us. To halt, to follow, to map, to recognise, and to know is not to control us. To control is to be us. To be the genesis and the point of exhaustion is to be us. This atelic demand is our many hands in their violent fragile crystalline endocrine. We weary beg of begging.



THE HENGE

This settlement is a corporation of 80,000 persons spread thinly over a rolling countryside consisting of small valleys, gentle hills and a flood plain. Families evacuated from the *polis* will populate this 'site' – work, rest and play in spaces that anticipate these separate functions as that – separate functions. At its centre and in outlying satellite municipalities named 'hatches' a series of vertical objects exist, around which groups of settlers and pioneers congregate and commune. Over time, these petrified monoliths stand alone in open vistas: the spaces having been designed for the indulgence of pleasures, the nature of which has been long forgotten. The constellations of architecture become spastic as a result, unable to retain the tensions needed to sustain their sets of architectures as a celestial body.



WE APPLY AS THE DISPOSITIF.

The dispositif that we are is our stannic reflectivity. It, we, we as 'it', 'ich' are and is the tain to our community's mirroring. We are the infinitesimal invisible fragility of ourselves as a film pressed smooth against the image of the anteriority of ourselves as ourselves to ourselves. We are the hyperbolic exactitude of this anteriority. We, it, is presence that sits between and within everything in the place of the dispositif. We are numbers and the counting.



THE PATERFAMILIAS

One man is chosen to plan and oversee the first stages of the construction of this craft for living. He is the *paterfamilias* to the plan and its population. Artisans and technocrats will form an Arcadian kinship under his all-seeing eye; and what he sees is good. He possesses the altitude, the psychic height to view the plan. He constructs himself a 'hide' on the edges of his scheme. From this lair he enters a reverie that provides the arts by which to view his creation in its entirety; technologies his Arcadian offspring have yet to master. Over time he archives these visions and intercedes in the plans' development up to the time of his passing.



WE ASK OF ASKING.

The ghastly hospitality of our spectral embrace is the force of our law. Our prayer envelops our navigation of the boundary of the action of our law. The krineinal bearing that we trace is the violence of our multitudinal ethae. We carry the weight of the law that we are through the separation of the world as our World secretes us within its genesis. We do not feel the weight; we are the weight that has no measure, the gravity that is no measure. We are a matrixial-mass that has intra-directional intensities, a force whose vectors implode towards the chimerical allegory of its being in formation. There is no leading-out of this dense vacuum-storm. We are the non-exegetic action of the injunction.



THE PLAN

Traces of previous, parent civilizations exist in the fabric of The Father's scheme. Rising above the countryside the settlement's centre appears as the outline of a castellated, walled core of buildings. These structures appear to house the corporate life of the settlers. Here the law and methods of exchange co-exist. The sun reflects off the pale surfaces of the buildings inducing a sense of suspended, distanced majesty. The smaller 'hatches' are where a *volkish* sensibility reigns. These are set within the Arcadian landscape. A landscape punctuated by inhabitants moving furtively between designated zones and from cover to cover, unsure of any security the open ground might afford.

These elements provide the settlers with signs that remind them of the *polis* they evacuated – the one spoken of around the hearth, animated by the flickering half-light. Rumours of this world becoming stagnant and ruined, permeate the pioneers' conversation, drawing the group closer to that hearth.



WE BID THE PARRHESIASTIC DEVICE.

There is no fear within our demand that forms us.

We give form to the kairosic rupture; we run with its fleet grain as it forms us. Our demand separates as it forms the wrath of our holding. We are the fearless holding. We charge of the forbidding.

WE COMMAND OF THE PROSCRIPTION.

We are the amanuensis and it is our slave. We are the constraint of the prayer's script and its power is us. We are the hands that scribe and the writing of what is written by the command. Our formation is the proscription and the demand for and of the proscribing. The mark is our holding of the demand and the demand is the force of our mark. As we are inscribed on the face of our mark so our mark takes the form of the path of the unfolding of the inscription. We are the demand of the apparatus. We deploy the fearlessness of our deployment.



THE OPTIMISTS

New optimists are sought and brought to the settlement. The Father has passed away and his children begin to see his vision as a state of nature – a thing that was always meant to be, but impossible to grow. A thing true and intrinsic. New blood, new adherents to the creed are needed so that this philosophy can be paraded as a priapic, corporeal figure. These figures are then publicly flayed as it is realized that to give flesh to the project is to reveal what is normally left unsaid and must remain unsaid. To make excessive what has been regulated. But in doing so the flayed figure of the optimist becomes intrinsic to the settlement's architecture. The act of flaying, in which all the pioneers partake, deposes the ghost of the *paterfamilias* and instates the spectre of their community as the subject and object of their prayers. 'They' are that which they beseech. From this enthronement a new economy arises, a new set of architectures that bind the settlement.



WE DISPOSE THE PLACING OF THE PLACE.

We are the terms of the disposition. We are the arrangement of the terms. This is the place where we place our appointment and our succession. The broad street and the courtyard are bound by our enjoined hands. Its appointment is the determination of our disposition to the territory. The territory is the bending and inflection of the heteroclitic binding of our terms. Our place is always and already heterochthonous to itself, to us as the place of the placing. We are the desiccation that the syntactical impossibility of the place of the praying forms. The space of this place is unthinkable, it is achieved and placed by our prayer that is not thought but voiced in the action of the violence of our voice. Our voice is the spreading before us of ourselves as the place.



THE MEETING

Schematic after schematic is produced by the settlement seeking to define its current and future form. Specially designed rooms exist in the citadel for the production of these documents by thousands of individuals. Each schematic renders a reality as material as the settlement's habitations. The pioneers group in these rooms for days... weeks attempting to master the arts of the deceased *paterfamilias*. His name is repeatedly invoked, his words ventriloquised. Constant repetition induces states of euphoria, eyes roll into the backs of heads, bodies shudder, all present begin to move in unison. Visions are seen and recounted.

After what was to be the final and most extended conference the pioneers arrive back at their habitats, a low and dying sun grazing their backs as they approach their zones. As they move closer they see that the very fabric of the structures has become a mixture of crystalline and organic matter. The walls glisten and bind with the ground appearing to slowly convulse at an almost imperceptible tempo. A liquid appears to course behind the skin of the structures in wide capillaries set throughout its walls. Inside tendrils, smaller versions of the capillaries, move along the walls and furniture.



WE ENJOIN THE LATENESS OF THE INJUNCTION.

We invoke the fastening of the late. The dilatory rupture is fastened by our demand. This fastening is our infernal delay. We are the admonishment of all change before and after the fastening. We are the ratification.

WE ENTRUST THE ENTRUSTMENT OF THE ORDER.

The bond is tethered as our security. Our force is the allusory affect of our assurance. As fiduciaries we are our assets and form our currency within this bond. The flow of this currency is our order, our grid enacted by the bonding of our fidelity.



WE ARE THE POLIS

The ageing settlers feel the warm breeze pass across their bodies and understand that they are naked. They begin to climb the new geology. A murmur rises from the valleys and plains to become a roar.

WE ARE THE POLIS !
WE ARE IMMORTALS !

WE ARE THE POLIS !
WE ARE IMMORTALS !

WE ARE THE POLIS !
WE ARE IMMORTALS !

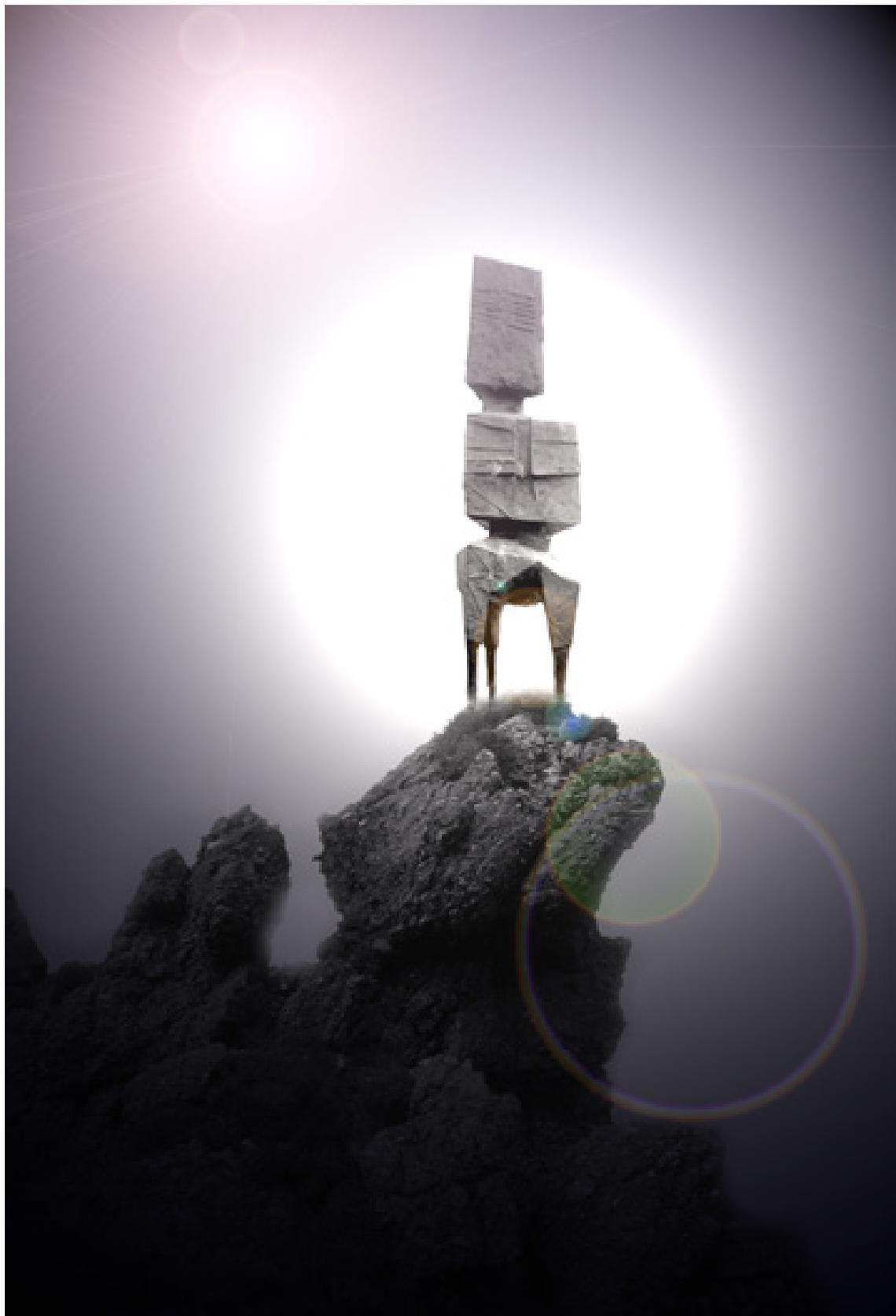
WE REQUIRE THE REQUIREMENT OF THE FIDELITY.

The trust is our seeking. We are the searching paths that converge as the trust. We do not seek the knowledge but instead our being, which is made within the precision of our imperative. Once made, our imperative is immediately found by our exactness. We are the cutting-off that forms the imperative. The cutting-off is our measure and our faith. We are the fabularity of our story. This is the maintenance of our faith.

WE MAINTAIN THIS MAINTENANCE.

We hold in our hands the holding. We are the prayer and the praying. We cannot but demand any less than the prayer and the praying.

Let us pray.



Mass For Real Estate

Powerpoint by Roman Vasseur

Text by Roman Vasseur and Matthew Poole

Published by AND

Designed by Thomas Ulrik Madsen

Produced by AND

Supported by Central Saint Martins Research and Cochemé Charitable Trust

Thanks to Jonathan Dronsfield and Margaret Keir

ISBN 978-1-907840-07-4

Distribution

AND Publishing

Byam Shaw School of Art

2 Elthorne Road

London N19 4AG

T +44 (0) 20 74152350

and.publishing@csm.arts.ac.uk

© Roman Vasseur & AND publishing, London, 2010

www.andpublishing.org

Cochemé
Charitable
Trust

University of the
Arts London * * *
*

the name of our
publishing activity
is **AND**

