

## The End of the End of the World News

# *Time, Trauma and Meaning in the Hyper-Apocalypse*

by Erica Weitzman

I  
“**I**n this sense, one must speak of the loss of eternity. The new beginning of an eon that no longer bears the terrible traits of ancient times as promised in the ancient apocalypses does not pertain today. It concerns an apocalypse without transcendence, an inherent happening that is accelerating like a cataract, losing its meaning. Thus it would be appropriate to ask whether the model of history with beginning and end has not become meaningless today. The meaning of ‘catechon’ would then be to find that there need be no catastrophe, precisely in view of its menace. In the apocalypse would then lie the revelation that the finite event of history is only a historical obsession.”

—Dietmar Kamper, “Between Simulation and Negentropy: The Fate of the Individual in Looking Back on the End of the World”

II  
**E**schatology has been discredited as a system. Its many prophets have failed to come through on their promises, leading their followers into either bland anticlimaxes or baroque net-

works of lies. On the one hand, we have lost the sense of eternity, a stable, perfect eternity beyond the constraints of this world. On the other hand, we are slowly coming to realize that eternity is not something transcendent, but here, now: and an empty time without meaning or judgment spreads out before and behind us. When the Communist Utopia lost its sheen of immanence, Trotsky advocated living in a state of “permanent revolution.” For similar reasons, we are now living in a state of permanent apocalypse.

A permanent apocalypse: a permanent revelation, a permanent disclosure, a permanent uncovering. Every day more seals are discovered to be broken; every day we receive new and yet newer information, signs and explanations. The World Spirit is manifest. Meaning multiplies expo-

