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Somemoc euq ol somos, dadrev ed, is orto le se nä © ÄdiuqÄÄÄ . EUQ OL ED ASODAIPMI E AVISICNI NÄ<sup>3</sup>Äficazilabrev anu yah] ... [atarcÄ<sup>3</sup>Äfrub ORUCSO NU SE, ERDAP US ED OGRAC Ä Y Asopse US Ed odarapes, Geirk OcifÄÄearorgirf LED Lareneg Odagracne Succ. Nemoc EUQ SOL: Sopurg Sod Ne Adidivid Odadeuq ah dadeicos al yel se omsilabinae le .labÄÄfnac airotsih etnaznupä »Ä ,etnatcapmi alubÄjÄff anu seÄ Ä,otisiuqxe rev avÄjÄfdacä ,,, nä<sup>3</sup>Äfiscicerp atla ed, atsilaminim ejaugnel noc atircseÄ «Ä,lariam ordep-8.frp sanugla selbisiv revlov la azanema ed nä<sup>3</sup>Äficasnes anu noc rotcel la aedor aedor alevon al .suonosiop emoceb dah taem rieht dna suriv a htiw detcefní neb dah slamina taht detroper i are dead to avoid consumption? Because of a deadly virus that affects animals and infects human beings, the world has become a gray, scatalic and inhóspito place, and society divides between those who eat and those who are commers. What restaurant of humanism can fit dead when the bodies of the bodies are cremated to avoid consumption? There are no euphemisms in exquisite body. Ä »-Ma Josä © R. Governments face the situation with a drostics: legalizing the creature, reproduction, killing and processing of human flesh. The images, both repulsive and fascinating, remind Francis Bacon's violent paintings at times. Bacon

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