

Is there a relationship between anthropic action on the environment and the Deadline according to Chico Xavier?

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ABSTRACT

The discussion about the existence of a spiritual plane and the possibility of communication between this plane and human beings permeates for decades, from which many questions arise, with the difficulty of proof by scientific means being the main obstacle. In this context, the authors intended to relate Spiritist messages, such as the Deadline according to the medium Chico Xavier, as tools that are not only helpful in understanding, but are also part of science in actions to mitigate the environmental impacts caused by anthropic action. Therefore, this purpose was developed from a literature review, consulting the main academic research bases and reference books about Spiritism, in addition to the experience of the authors. It is suggested that the Covid-19 pandemic is the Deadline described by Chico Xavier, thus representing the most severe threat to global health in this century. The prophecy highlighted the various Spiritist communities with regard to the directions of Planet Earth associated with the current economic production model. Disordered consumption and exploration of natural resources have generated social, economic and environmental consequences that are being seen by the planet and that are related to the Spiritist practices with regard to the search for social equality in all its aspects. Therefore, the deceleration of industrial production, which leads to the enrichment of the few at the expense of the greater part of society, and the use of renewable environmental resources, as well as the protection of all biodiversity, must be encouraged. There is also an urgent need to consider Spiritism as a pillar for the development of science.

KEYWORDS: Chico Xavier. Deadline. Environmental impacts.

1 INTRODUCTION

The life and work of the medium Chico Xavier have and make an important interface between the different traditional and Spiritist sciences. The urban-industrial process of the 20th and 21st centuries highlights the problem regarding the use of non-renewable natural resources for the development of humanity. Through communication with the spirits, the medium, in 1939, already brought information about the physical constitution of planet Earth and the action of spirits in consonance with nature, enabling the existence of living beings.

Pray the traditions of the spiritual world that in the direction of all phenomena, of our system, there is a Community of Pure Spirits and Elected by the Supreme Lord of the Universe, in whose hands the reins governing the life of all planetary collectivities are preserved.

This Community of angelic and perfect beings, of which Jesus is one of the divine members, to what we have been given to know, has only met, in the vicinity of the Earth, for the solution of decisive problems of the organization and direction of our planet [...] (XAVIER, 1939).

The discussion regarding the existence of a spiritual plane, as well as the possibility of communication between this plane and human beings, permeates for decades, from which many questions arise, however, the difficulty of proof by scientific means constitutes the main obstacle. There are several researchers spread all over the planet who study and bring evidence about both the premise of a spiritual world and its earthly communication, which bring varied benefits to human beings, such as the treatment of spiritual health, through passes and spiritual surgeries, covering the psychic and physical area of the sick who seek this support.

In addition to this interface of human physical health, there are also several reports on communications involving the way human beings relate to planet Earth, through psychography and psychophony, between humans and spirits. In this relationship, the messenger spirits intuit the mediums in order to transmit information in the form of knowledge, so that they can assist in people's decisions and actions, in favor of a better relationship with the environment. The

spiritual world considers that the Earth and all living beings that inhabit it have spirit, therefore, due to this factor, the entire Biosphere deserves care and respect for its individual interfaces.

In this context, the indigenous Ailton Krenak, environmental activist and professor, approaches in his biographies the organism Gaia, which represents the spirit of the Earth. He reports that this organism is capable of protecting the Earth and all living beings through environmental actions such as disasters, earthquakes, torrential rains, tsunamis and also by the formation of microorganisms, to prevent humans from degrading it to exhaustion. Krenak (2021), in an interview with UFRGS, said that: “[...] the events we are going through now are indicative that this organism is reacting. We are experiencing the fever of the planet.” This scenario can be seen both through all the events that have occurred in recent decades, and through the pandemic that the world is currently experiencing, which forced the entire global population to reduce environmental pollution, a situation that ended up bringing partial improvements with regard to the quality of water and air. On the other hand, we are experiencing the worst health crisis in recent decades, demonstrating that the anthropic action and the environmental impacts have consequences and that there is a divine force to contain them.

There are several mediums who bring messages from the spiritual world as warnings and aids so that human beings can evolve and have a better relationship with the entire biosphere. Among them, we have the medium Chico Xavier, who dedicated his life in favor of sharing, through his psychographed books and lectures, and was always an example through his altruistic actions. He brought a prophetic message in 1969 called the Deadline. This message determined that if, in 50 years, humanity did not change its actions, regarding the way of consuming and relating to the planet, spiritual authorities from different spheres would intervene, due to the fact that human actions also affect the other planets and the universe as a whole.

The planet, together with its answers about the doubts regarding the conformation of the world, needs to be seen in an integrated way, considering the several factors that constitute it. In this approach, the authors intended to relate the Prophecy of the Deadline with the environmental changes resulting from human action, in addition to proposing spiritism as a tool that helps understanding and, at the same time, integrates science.

2 OBJECTIVE

This article aims to discuss how the Deadline established by Chico Xavier was a precursor in relating the consequences of anthropic action with the environment.

2.1 Specific objectives

- a) Present the trajectory of Chico Xavier as a medium in Brazil;
- b) Establish a relationship between anthropic action and environmental imbalance;
- c) Provide information to strengthen spiritism as a science.

3 METHODOLOGY

This work was developed in order to facilitate the understanding, in an interdisciplinary view, based on a bibliographic review, by consulting the main academic research bases and reference books about spiritism. Additionally, it was also used the experience of the authors, involving the theme proposed here, namely the relationship between the historical milestone of the Deadline, presented through the prophecy of Chico Xavier, and the action of man on the environment, in a context of exploration and pollution of environmental resources.

To this end, it is structured into topics: The Prophecy of the Deadline; Spiritist science and the environment; Associations between the Deadline and the environmental crisis that has been occurring from 1969 to the present. This approach brings results about the way in which the economic organization and the current form of consumption, exacerbating socioeconomic inequalities as well as environmental degradation, have brought about ecosystem changes in all its spheres. From this, it can be discussed the potential of spiritism in its role in confronting environmental destruction, from the communication with spirits through the mediumistic faculties present in human beings and guided by the pillars of the Spiritist doctrine.

4 RESULTS AND DISCUSSION

4.1 The Prophecy of the Deadline

In the year 2011, in a journal of great importance to the Spiritist movement in Brazil, an article was published by the doctor Marlene Nobre about the future of planet Earth in the years to come. In the article, the doctor brought the interview with Geraldo Lemos Neto, from Belo Horizonte, in Minas Gerais, recounting the revelations of the greatest Brazilian medium, Francisco Cândido Xavier. In the month of July 2019, a month long awaited by many people, both Spiritists and non-Spiritists, would be the time for the completion of the *deadline*, as was widely publicized in this polemical and controversial revelation reported by Geraldo Lemos in an interview.

The Deadline would correspond to a term set at 50 years after man stepped on the moon, in July 1969. The prophecy, in addition to dating a period granted by spiritual beings, the way in which the spiritists treat the supernatural, also makes notes to terrestrial nations, developed and underdeveloped countries, regarding their conflicting relations in the political, social, human and environmental fields. Thus, developed and underdeveloped countries would have a deadline to overcome adversities and to develop in a mutual way, where one did not stand out over the other.

The revelations of the medium Chico Xavier were given in the 1980s to Geraldo Lemos, however, the first time that the medium himself brought the revelations of the Deadline was in the year 1971 in a TV show – Pinga Fogo – on the extinct Tupi television network. Over the fifty years counted from 1969, planet Earth would have significant advances in terms of full development, to the point of eradicating poverty and world hunger. And, if advances did not occur, there would be the possibility of a Third World War, a nuclear destruction, deepening even more the gaps of the Planet, even impacting the Solar System.

The prophecy, which highlighted the various Spiritist and/or Spiritualist, Kardecist and Umbanda communities, among others, even with the divergences regarding its veracity, corroborates the scientific and academic discussions about the directions of Planet Earth associated with the current economic production model. In its various phases, capitalism

materializes during the period of 50 years of the prophecy, between the financial and informational sides.

4.2 Spiritist science and the environment

Is spiritism a science? Debates like this still persist today, when religion is used in the academic field for experiments and discoveries aimed at the development of humankind. Spiritism, as one of the scopes of this article, is based on the triad religion, philosophy and science. Religion and philosophy, at first, for disseminating the legacy of Christianity and the ethical-moral interpretations regarding the meaning of life.

With regard to spiritism as a science, Pimentel (2014) states that Allan Kardec recognizes it from its emergence. The investigations of mediumistic/psychic phenomena, and their explanations and relationships with the corporeal and spiritual worlds, would frame spiritism as a new science. However, not as a traditional science, such as physics, chemistry, biology, etc., as investigations of mediumistic/psychic phenomena would not have existing theories that could justify and explain the various supernatural occurrences.

Chagas (1995), in his publication, states that spiritism as a science treats phenomena in a different order from material sciences. As regards material sciences, in this comparison, meaning is lost due to the mutations in scientific results, which diverge from the first results of the past. Thus, looking for a new line of comparison, it can be said that while material science tries to prove the existence of the supernatural (the spirits) using physical methods, spiritism would be a field of psychological studies and/or studies of the human being in general.

Spiritist science consists of two aspects: the experimental one, relating to manifestations in general; philosophical, another, relating to intelligent manifestations. Whoever has observed only the former is like someone who only knows about physics from recreational experiments, without having delved into the science itself. The true Spiritist Doctrine is found in the teachings imparted by the spirits, and the knowledge of this teaching is far too serious and extensive to be acquired in any other way, than an in-depth and continuous study, made in silence and reflection on the matter (KARDEC, 1857a).

In the field of environmental science, the environment cannot be confused with ecology. The first, the environment, is associated with the *set of conditions, laws, influences and interactions of a physical, chemical and biological order, which allows, shelters and governs life in all its forms* (BRASIL, 1981). On the other hand, the second, Ecology, is a scientific field that deals with the interactions of organisms with the environment. Evidencing more the environment for the proposal of this article, the Brazilian legislation includes in one of the articles of the National Environmental Policy the statement that it

[...] has as its objective to preserve, improve and restore the environmental quality conducive to life, aiming to ensure, in the country, conditions for socioeconomic development, the interests of national security and the protection of the dignity of human life, in compliance with the following principles [...] (BRASIL, 1981).

Spiritism and the environment, as well as spiritism and ecology, must be conceived through a systemic approach.

It is not difficult to see the first common thread between Ecology and Spiritism: both are systemic sciences that seek to investigate, each with its own observational tool, the relationships that sustain and lend meaning to life. This systemic view of reality reveals itself in such an explicit way in both sciences that what appears in certain spiritist works could perfectly support some ecological postulates (MENDES, 2013).

Therefore, they are fields of knowledge that walk side by side, without losing their characteristics, but which complement each other through affinities and synergies. Kardec (1868b), in a chapter dedicated to the approach to fluids, will highlight that everything in the Universe is linked and chained together. According to the work organized by Kardec, “Genesis – miracles and predictions according to spiritism”, there is a level of planetary harmony capable of integrating materiality and spirituality.

The common point among environmentalists, ecologists, spiritists, and even other religious denominations, is the protection of biodiversity. The ecological balance and the evolutionary ladder are some of the assumptions that justify the commitment and concern for the environment.

4.3 Associations between the Deadline and the environmental crisis that has been occurring from 1969 to the present

Francisco Cândido Xavier was born in Pedro Leopoldo (MG), in 1910, and died at the age of 92, in 2002. It was 92 years of struggles and challenges, as reported in the various biographies that have been made about Chico Xavier. In the 1900s, the world had already surpassed 2 billion people and Brazil had just over 20 million. The world was already experiencing urban-industrial development accompanied by a demographic explosion. In the context of capitalist consolidation, the Brazilian medium witnessed the industrial, financial and informational phases of capitalism.

All industrial production, technological advances, scientific discoveries/innovations experienced during this period, initially, were not concerned with the negative impacts on the present and future of Planet Earth. It meant economic power, social ascension and capital accumulation at the expense of the environment, forced labor, subordination and territorial control.

Chico was contemporary with a century in which humanity found itself threatened by humanity itself, with the systematic destruction of non-renewable natural resources fundamental to life. The accelerated and chaotic industrialization, the monumental production of waste, the contamination of fresh and clean water sources, the destruction of countless animal and plant species, the desertification of the soil and the irresponsible transgenics add to so many other side effects of a model of development that has proved to be threatening to the well-being of humanity itself (MENDES, 2013).

Disorderly consumption and exploration of natural resources, often reaching their exhaustion, have generated consequences that are being seen by the planet, manifesting themselves in many different ways, such as climate change, global warming, environmental disasters and the emergence of infectious diseases. These, in turn, were mostly associated with the exploration of nature, the reduction of the limits of interaction between human life and wild

animals, and the intensification of farming, especially in the last three decades. Avian flu, swine flu, African Ebola and Zika fever are examples of endemic diseases, which were controlled, but still affect a large part of the world population and reflect the entire ecosystem imbalance caused by anthropic practices.

In the current context, the World Health Organization (WHO, 2020) declared, on January 30, 2020, the SARS-CoV-2 outbreak as a global public health emergency, which would later become a pandemic. It is suggested that this is the Deadline described by Chico Xavier, representing the most severe threat to global health in this century, due to its rapid and highly contagious spread (HU *et al.* 2021). This declaration caused alarm about events that represent a global risk, in sectors that affect social, economic and environmental spheres, directly and catastrophically influencing public health (TU *et al.*, 2020). This agrees with the Spiritist practices with regard to the search for social equality in all its aspects, and requires, based on this framework, a coordinated response from authorities and social actors, at the international level, to contain its spread and the emergence of future infectious diseases (FORSTER *et al.*, 2020; LI *et al.*, 2020).

Different authors have suggested that the great genetic diversity and frequent recombination of SARS-related coronavirus genomes, concomitant with the increase in human-animal interface activities, may influence the periodic emergence of new variants in humans (CUI *et al.*, 2019; ZHU *et al.*, 2019). Therefore, according to Cui *et al.* (2019), barriers between natural reservoirs and human society are essential to prevent epidemics based on zoonoses. Consequently, the deceleration of industrial production, which works towards the enrichment of the few at the expense of the greater part of society, the use of renewable environmental resources instead of non-renewable ones and the protection of all biodiversity should be considered as an urgent need to mitigate the effects of structural capitalism, in which the world has been immersed.

Due to the increase in the world population, in a globalized and capitalist scenario, it became necessary to produce more food in the short term (GERLAND *et al.*, 2014). As a result, agribusiness practices, involving the use of technologies and pesticides, as well as the increase in the area for the production of monocultures and farming through fires, among other activities, generated a loss in biodiversity. The reduction of the habitat leads to changes in the microorganisms that naturally inhabit that space, at the same time that a different biodiversity emerges, resulting in a high specificity of few organisms present at the base of the trophic level, leading to a loss of competition between species. Consequently, it presents a perennial risk as wild reservoirs of human pathogens, being one of the reasons for the emergence of diseases with endemic and emerging, and even pandemic, potential, a fact evidenced by the current health crisis caused by SARS-CoV-2 (CUI *et al.*, 2019; FISHER & MURRAY, 2021; LI *et al.*, 2020).

As globalization advances at the pace of the development of urbanization, industrialization, mobility and technology, new global health challenges have been created in association with the rapid rates of sociological, biological and environmental change (FISHER & MURRAY, 2021). As a result, emerging and re-emerging pathogens have become global public health challenges (GAO, 2018). Farzanegan *et al.* (2021) show that the increasing trend of globalization associated with the opening of trade borders in countries with deficits in terms of management and essential resources for protection against the spread of infectious diseases become an aggravating factor.

Underdeveloped countries, which are characterized by the exploration of their renewable and non-renewable resources associated with cheap labor, tend to suffer greater impacts when exposed to the reality of a pandemic, such as the Covid-19 pandemic, due to the lack of preparation and socio-political organization to face that problem. In this context, the socioeconomically vulnerable population is the one that suffers the most, due to the lack of essential resources to protect against the disease, lack of financial resources for subsistence, of structure for social isolation, of medical resources and food, thus suffering from food and nutritional insecurity (PATEL *et al.*, 2020; WANG & TANG, 2020). This situation is further aggravated by relations and issues of gender, race/ethnicity and class (GURGEL *et al.*, 2020).

Brazil represents the second largest agricultural exporter in the world (SANTOS, 2021), however, the following question is raised: if Brazil is one of the largest food producers in the world, how is it also on the hunger map? In addition to the dismantling of public policies that guarantee access to adequate and healthy food and combat food and nutritional insecurity, the health crisis in Brazil has further exacerbated structural inequities. Still in this perspective, the country is the largest consumer of pesticides, many with a high degree of danger, causing damage to the environment and the human health of Brazilians.

Hope is renewed when we read works like the one by Humberto de Campos who, psychographing Chico Xavier, places Brazil as the heart of the World and the homeland of the Gospel (CAMPOS, 2004). According to this spirit, the formation of Brazil from the mixture of races makes it a country with a fundamental collective mission in today's world. The Homeland of the Gospel, as the spiritual heart of the Earth, can and should lead a movement of peace, brotherhood and spiritualization of the human being. Spiritual education through the enlightenment of souls will be able to build an equitable society, with less inequalities, and with respect for nature. Overcoming the society-nature dichotomy is fundamental to the understanding that the Earth is a sensitive organism that depends on us to regenerate and sustain itself for current and future generations.

5 FINAL CONSIDERATIONS

There are indications that there is a spiritual force capable of assisting the decisions of the terrestrial community, in favor of improving the quality of life of the entire biosphere, arising from past manifestations up to the present moment, as exemplified by the Deadline transmitted by the medium Chico Xavier. In this way, there is an urgent need to consider spiritism as a pillar for the development of science. However, the difficulty in proving the veracity of human and ethereal communication is an obstacle to its development and application in scientific circles, as an integrating part in the decisions to mitigate and adopt preventive measures for the impacts caused by the current form of consumption and exploration, which culminate in socio-environmental imbalances.

Traditional and Spiritist sciences, even diverging with regard to methods and experiments for the proper proofs and/or justifications, are systemic in their approaches. Their affinities and synergies contribute to discussions and debates on socio-environmental themes. The planetary genesis, and its studies, is treated by the sciences to the point of converging on the complex consolidation of the universe and the emergence of the solar system.

Integrative practices, as well as spiritism, can be important aids in the development of a holistic science, which acts in a transdisciplinary way, in order to reach the greatest number of

variables that arise to answer a question. In addition, they become a pillar for the ethical and philosophical formation of humanity, which is responsible for environmental changes, resulting in diseases and scarcity of resources in general, so that, with conscience, human beings have attitudes in favor of environmental preservation, because, after all, we are part of the ecosystem, we affect and are affected by any environmental imbalance. Therefore, we emphasize that more studies involving science and spiritism should be promoted, so that new tools for its validation and scientific application may emerge.

With the prophecy of the deadline, Chico sends a warning sign for the years to come, not only with regard to the scarcity of natural resources, but also with regard to the ethics of relationships on a global scale. Several mediumistic works used examples of interdependence of nature, to show how the human being, who for many is dissociated from the environment, is actually also interdependent in the relationship with the environment.

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