

fitness

Barry Franklin



## Dieting alone won't keep those pounds off

**QUESTION:** How many calories are equivalent to a pound of body fat? Isn't diet more effective than exercise for weight control?  
L.F., Farmington Hills

The body obtains calories through food and either uses them for energy or stores them. When they are stored, they become fat.

To maintain body weight, your intake and expenditure of calories must be the same. For example, if you normally consume 2,800 calories per day, you must expend enough energy (through metabolism and physical activity) to utilize those 2,800 calories.

If you have 100 calories "left over," they go into storage. Once you have stored 3,500 calories, you've gained a pound. Conversely, the loss of one pound of fat requires a loss of 3,500 calories.

Most authorities agree that a sensible weight loss regimen results in a one pound weight loss per week. To reach this goal, the caloric deficit would have to average 500 calories per day.

While this may be achieved through diet alone, adding exercise offers three particular advantages. First, regular exercise permits a higher caloric intake while dieting. Second, exercise can be an en-

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joyable leisure time activity which improves cardiovascular fitness. Finally, weight loss through exercise consists primarily of fat as opposed to the loss of water or vital lean tissue which can occur with crash or fad dieting. The water and lean tissue losses on these diets are quickly regained upon resumption of a balanced diet.

Since the purpose of a weight reduction program is to reduce body fat stores rather than lean tissue or water, moderate caloric restriction with increased physical activity is the preferred approach.

Patience is a virtue, for a gradual weight loss (e.g., one pound per week) has been found to be more permanent than rapid weight losses.



## The teeter-totter phenomenon is alive and well

Recent pronouncements by the Catholic Church concerning sexual ethics have provoked anger on the part of some and cheering on the part of others. Liberal-minded people of various persuasions, Catholics included, have responded with a number of statements ranging from "How dare they?" to "Who cares?" Those with a more conservative bent believe that we need even stricter pronouncements geared toward whipping society into shape.

To say that we are on the front edge of a conservative backlash is somewhat of an understatement. Evidence of this swing is seen in the rise of fundamentalism on the religious front and in the reactionary leaning voiced in the political arena.

However, backlashes are, by definition, responses to what are perceived to be extremes. The teeter-totter phenomenon is alive and well.

AN OLD LATIN phrase, "In medio stat virtus," suggests that true virtue lies somewhere between extremes. Such a middle ground is at least as difficult to reach and maintain in the realm of values and conscience formation as it is on a teeter-totter.



moral perspectives

Rev. Robert Schaden

History continues to show that the majority is more apt to ride with the tide than to put forth the effort needed to build a well-rounded personal value system.

Such a tendency to follow the tide is true whether the flow is to the left or the right. But, regardless of the direction, such abdication of personal responsibility, with its inevitable struggle, is hardly conducive to human growth.

Values in regard to human sexuality have not been immune to this teeter-totter phenomenon. The so-called sexual revolution has been fanned by cries against Victorian morality.

AND NOW the march to conservatism is fed by what has come to be known as the age of meism. Christopher Lasch refers to it as a culture of narcissism.

By whatever name, we have become a pleasure-oriented society and when pleasure and convenience become top priority, many of the important questions never get asked.

As to sexual morals, the question is not so much to go to bed or not to go to bed. It is not even adequately defined by what we do when we get there. Rather, we might do well to ask whether we love people and use things or love things and use people.

Whether in bed or at a dinner table, whether in private or in public, the validity of any human encounter must be measured by something wider than the pleasure or the need of the moment. Rather such validity or morality must be seen in terms of its effect on the growth and well-being of a person.

GRANTED THIS is somewhat ideal and we are not immune from mistakes. However, our world need not end if we make them.

The issue is whether or not we are open enough to see them for what they are to whatever extreme they may lead us. Only then can we take responsibility for who we are and what we do. And only then are we in a position to grow toward that which we were born to be.

As long as we look solely to others to make our decisions and form our consciences, we remain somewhat adolescent. However, unless we are willing to look to a wisdom outside of ourselves as a guide for the decisions we must make, our so-called values are apt to be little more than whims.



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