Traditionally, Christians tended to identify three, not four, kinds of love. These loves existed between persons and provided some kind of definition of the nature of the relationship between them. Thus, there was *philia*, the love between friends; *eros*, the state of being-in-love, the romantic love between Romeo and Juliet; and *agape*, or charity, which is the love that can exist between God and every human creature. To these three loves, however, Lewis adds a fourth: *storge*, or affection. Unlike the previous loves, affection is more open and less discriminating. It is the mutual ‘satisfaction in being together’ that can exist between a boy and his dog just as well as it can exist between siblings.

Parallel to this analysis of the four classic “loves,” Lewis introduces three distinctive patterns of the act of loving in human life: (1) need-love, in which the lover loves out of want; (2) gift-love, in which the lover loves disinterestedly or unconditionally; and (3) appreciative-love, in which the lover esteems the object of his or her love, irrespective of its relation to the lover. As it turns out, each pattern can be expressed in our experience of any of the four loves. More importantly, it is in these patterns of loving that the three “human” loves (friendship, romantic, and affection) can become distorted and destructive of the very relationships these patterns purport to sustain.

In this year’s *One Univ One Book* forum, we explore these four loves (friendship, romantic, charity, and affection), taking Lewis’s analysis as our guide. Given that this year’s theme for UNIV is *Friendship: Model for New Citizenship*, we will give special attention to how Lewis’s analysis friendship can help us better understand the crucial role that friendship can play in the revitalization of modern culture and political institutions.