

What is Discernment?

Rev. Dr Paul Pace, SJ

“May it please the supreme and divine Goodness to give us all abundant grace ever to know his most holy will and perfectly to fulfil it.” – St Ignatius Loyola

In his Apostolic Exhortation on holiness, *Gaudete et Exsultate*, Pope Francis speaks of discernment today as ‘an urgent need’.

The gift of discernment has become all the more necessary today, since contemporary life offers immense possibilities for action and distraction, and the world presents all of them as valid and good. All of us, but especially the young, are immersed in a culture of zapping. We can navigate simultaneously on two or more screens and interact at the same time with two or three virtual scenarios. Without the wisdom of discernment, we can easily become prey to every passing trend.
(*Gaudete et Exsultate* 167)

Discernment is found in the Bible, and there have been many spiritual masters who have developed different ways of understanding and practising it. Pope Francis is a Jesuit, inspired by the insights of [St Ignatius Loyola](#), who in his personal struggles to discover God’s will, discovered a way of discerning that he bequeathed to us in his writings.

In his writings Ignatius of Loyola speaks of discernment in different ways.

- He insists on the need to discern our big decisions, **trying to ensure they are what God wants of us.**
- In the book of the *Spiritual Exercises* we also find **two sets of rules for the discernment of spirits**, where one learns to deal with the different tensions – *movements* is the word Ignatius uses – in one’s spirit.
- Yet it is clear that discernment meant for him much more than a method, it meant a **whole way of life**. Since it is God who made me, the best thing that can happen to me is **to discover and do his will for me.**

We start to understand better what Ignatius meant by discernment when, at the end of a seven-page letter of February 1555, full of very detailed instructions to Fr Juan Nuñez Barreto who was being sent as a Patriarch to Ethiopia, he wrote,

Everything set down here will serve as directive, the patriarch should not feel obliged to act in conformity with it; rather with what a discreet charity, considering existing circumstances, and the unction of the Holy Spirit, who must direct him in everything, will dictate.

This sounds remarkable, and it reflects the true Ignatian understanding of discernment. It is not merely acting on one’s whims, or on what one ‘feels’. One must make use of all possible and realistic helps in coming to a decision: Ignatius was fully aware of the importance of Fr Barreto’s mission and gave it a lot of thought; his instructions were detailed and complex.

Yet, he believed that the Spirit that led him to draw up this long letter is the same Spirit who will enlighten Fr Barreto when he arrives on the spot. The same Spirit will help Fr Barreto to put into practice Ignatius' instructions, and this belief in the presence of the Spirit in everyone enabled him to affirm that 'everything' should serve as a directive, an indication, but the real decision will be dictated by a discreet charity, i.e. a charity that discerns the concrete circumstances with the help of the Holy Spirit.

This is how Pope Francis speaks of this insight:

*Certainly, spiritual discernment does not exclude existential, psychological, sociological or moral insights drawn from the human sciences. At the same time, it transcends them. Nor are the Church's sound norms sufficient. We should always remember that discernment is a grace. Even though it includes reason and prudence, it goes beyond them, for it seeks a glimpse of that unique and mysterious plan that God has for each of us, which takes shape amid so many varied situations and limitations... It has to do with the meaning of my life before the Father who knows and loves me, with the real purpose of my life, which nobody knows better than he... It requires no special abilities, nor is it only for the more intelligent or better educated. The Father readily reveals himself to the lowly (Mt 11:25).
(Gaudete et Exsultate 170)*

This may seem the easy way out, but ultimately it is the most demanding way, that of taking full responsibility for one's decisions in full trust of the Spirit's presence in me too. **Only if we are familiar with God in the rest of our lives can we be sensitive to his presence in our decisions.**

The desire to love and serve God in everything is in fact **the context for true discernment**, the space within which discernment can take place and bear good fruit in our lives. Discernment is much more than a value free skill or method that one learns to apply in any context: it is above all a spiritual process. Discerning to seek and find the will of God can only take place within the context of the desire to follow him who said he did not come to be served but to serve.

One of the first questions I must ask myself is what lies in my heart. Who is at its centre, is it only me, or are the others there too, especially those who suffer and are in need of my help, the 'little ones' Jesus identified himself so clearly with?

Pope Francis reminds us,

*'We are free, with the freedom of Christ. Still, he asks us to examine what is within us – our desires, anxieties, fears and questions – and what takes place all around us – "the signs of the times" – and thus to recognize the paths that lead to complete freedom. "Test everything; hold fast to what is good"' (1 Thess 5:21).
[Gaudete et Exsultate, 168]*

It is this openness and freedom of heart that enables me to discover how to follow Jesus, to identify what he is calling me to, and respond as generously as I can to his call. It can be a call to big things or small, to gestures that can be seen as heroic by others, or to options that are only known to me on the deepest personal level.

‘Often discernment is exercised in small and apparently irrelevant things, since greatness of spirit is manifested in simple everyday realities. It involves striving untrammelled for all that is great, better and more beautiful, while at the same time being concerned for the little things, for each day’s responsibilities and commitments. [Gaudete et Exsultate, 169]

Lastly, throughout discernment we seek to discover **God’s way of being present in the world**. We discover ourselves called to understand what Pope Francis calls

“God’s patience and his timetable, which are never like our own” [Gaudete et Exsultate, 174]

God is the owner who did not allow his workers to uproot the weeds from among the wheat but asked them to wait patiently for the final judgement. Nor did he let his apostles rain down fire on the villages that did not welcome them.

On the contrary, the Gospel tells us that if the grain of wheat does not die, it will remain alone; if it does die, it will bear abundant fruit. ‘Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life’. (Jn 12:25)

This is the great paradox of our faith and of following Jesus, and it can never be absent from our discernment. St Bonaventure, one of the first followers of St Francis of Assisi, pointing to the Cross said, ‘This is our logic’. It is the logic that allows our heart to discern in full freedom, not seeking our comfort and well-being above all things, but the light and strength to follow Jesus as he carries the Cross.

It is the Cross of life, for the last word is not the Cross but the Risen Jesus, always present at our side, bearing his wounds.

From God’s word

“And it is my prayer that your love may abound more and more, with knowledge and all discernment...” – Philippians 1:9

“If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him.” – James 1:5

Questions

- Do you find it difficult to decide?
- Are you facing some tough decisions at the moment?
How do you usually deal with complicated decisions?
- What do you find helpful?
- Do you see it as a spiritual process, involving your whole person and your openness to God?
- Do you pray for guidance?

Seven Steps to Ignatian Discernment

1. Finding God's will: does it bring me peace or dread?

In the film *Fiddler on the Roof*, Tevye, the protagonist prays: 'May God bless and keep the Tsar...far away from us!' Sometimes that is how we, consciously or unconsciously, look at God and his will for us. It must be a good thing, but I am not so sure I want to know what it is, even less to try it out – it may destabilise me, it may mean some huge sacrifice that will end up by destroying me.

Sometimes we think of God's will as some sort of sealed orders, an envelope to be opened at one point in our lives, with detailed instructions for every step. We envy Our Lady or St Paul who had messengers from heaven telling them exactly what they should do! Yet we seem to forget that they too had to struggle every day to discover what their God-given mission meant in practice.

A wise man once said, "God's will is yourself!" How true, when I consider that it was God who made me who I am. When he looks at me he is pleased with what He sees, for He sees His very image and likeness, His adopted son or daughter. It is He who planted the seeds of desire deep in my heart, and that is where I need to look to discover what He wants of me. Rather than carrying out orders, seeking and doing God's will becomes the fruit of my personal relationship with God, as we work out together what is best for me.

After years of looking for God outside himself, St Augustine exclaimed, "I have been looking for you outside of myself, but I finally found you in my most intimate recesses, in the most intimate of my intimacy."

What do I really desire in life? What makes me tick? What am I good at? How do I imagine myself happy and fulfilled? Certainly God, my creator, wants me above all to be myself, to realise my potentialities to the full.

Obviously, what lies outside me also helps me understand better what God wants of me: the concrete circumstances of my family, my country, my world, are all pointers towards God's will for me.

A lot depends on how I look at God, and what image of Him I carry in my heart and in my bones.

God's word:

"You made all the delicate, inner parts of my body and knit me together in my mother's womb... Search me, O God, and know my heart; test me and know my anxious thoughts. Point out anything in me that offends you, and lead me along the path of everlasting life." – Psalm 139

"Turn my eyes away from worthless things; preserve my life according to your word. I have sought your face with all my heart; be gracious to me according to your promise." – Psalm 119

Questions

- Do you agree that God's will is yourself?
- Do you feel your life at present is close to what God wants of you?
- Do you wish to know better what God wants of you?

- To what extent do you see this as a blessing? Or a threat?

2. What is my image of God?

One of the most crucial features of any discernment process is the image I have of God: is it one that inspires trust and love, or fear and suspicion?

I may see him as my loving and merciful father, or maybe I prefer to keep my distance. Perhaps I feel angry at him, blaming him for all sorts of mishaps. The quality of my discernment evidently hinges on how positive is my image of God.

This can be quite complex, for our real image of God might in fact be quite different from what we may think it is, or from what we express in words. I may say that I believe in a loving merciful God, while in my heart of hearts I am afraid of him, finding it difficult to trust him.

I may think that what I am really called to is a strict observance of God's law, believing I need to gain heaven through my own efforts rather than through his loving and compassionate grace.

Because of this way of thinking, God's will for me is reduced to a perfect conformity to rules, and my relationship depends on how many mistakes I manage to avoid. This relationship turns out to be extremely difficult, and I end up feeling totally discouraged and always fearful of sinning and losing God's love.

When God wanted to tell us who He is, He sent Jesus, who once said, 'Who sees me sees the Father'. So the best way to acquire the correct image of God is to look at Jesus, as we find him portrayed in the Gospel.

If we look really well, we will probably be shocked, just as His contemporaries were: He is 'too' friendly with sinners and with all sorts of outcasts. While his harshest criticism was to those who considered themselves morally superior to others, convinced they did not need God's grace to be saved. We see Him washing the feet of his disciples, and dying on the cross for our sake.

As I mature as a person and as my relationship with God becomes more personal, so does my image of God. Slowly I discover that God's will for me is the best thing that can happen to me, the fruit of His love for me. The desire to seek and find it then becomes vitally important for me, a way to respond to this love. I also discover it is a never ending process, and that God always remains a mystery. Yet, a mystery of love and mercy.

From God's word:

'The LORD is compassionate and gracious, slow to anger and abounding in loving kindness. He has not dealt with us according to our sins, nor rewarded us according to our iniquities. As far as the east is from the west, so far has He removed our transgressions from us. Just as a father has compassion on his children, so the LORD has compassion on those who fear Him. For He Himself knows our frame; He is mindful that we are but dust.' – Psalm 103

'If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith?' – Mt 6:30

'For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.' – Jn 3:16

Questions

- What is your image of God? Can you feel the infinite, compassionate love that He has for you?
- Jesus said it is enough if our faith was as big as a mustard seed: it will grow into a big tree. Would you be happy if your faith was only as big as a mustard seed, or would you be very concerned?
- When asked, Jesus said that the biggest commandment is love. Do you agree? What do you consider your most important obligation?

3. Free to choose well

There were once three groups of persons, who had a considerable sum of money, but they were not sure whether they could keep it. All realised they needed to take a decision, but each group went about it in a different way.

The first group were really determined to decide, but somehow never got down to it. There always seemed to be a good reason: they were so busy, they always had another more urgent decision to take... In practice they never decided.

The second group was more pro-active. When they considered giving up the money, someone pointed out they could do so much good with it, it would be wrong to give it back. Slowly they convinced themselves that since they could do so much good with the money, then certainly God wanted them to keep it and use it for a good purpose. It was so obvious: there was no need to consider any change.

The third group got straight to the point. They prayed for freedom and felt deep in their hearts that they were ready to do whatever God wanted of them. They were free both to keep the money and to give it up: what really mattered was what God wanted them to do. This simple parable, proposed by St Ignatius when speaking about taking decisions, is a mirror of what happens in our hearts when we face a decision. I can be like the first group, I tell myself I want to decide, I need to, it is very important...yet I procrastinate, and never take the necessary steps to arrive at a decision.

Or I can be like the second group, those who go half way: I am not ready to leave what I already have or do, I want God to come where I am so that I do not need to go where He wants me to. Where I am is so obviously good there is no need to consider changing.

Or I can be like the third group, really free to seek what God wants of me, ready to do it. Most probably we move from one group to the other. What is really important is to realise that without interior freedom I will never be able to take a good decision. We have all sorts of blind spots and strong attachments, hidden agendas, some of which we might not even be aware of.

Lord give me a free heart.

From God's word:

“For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery. For you were called to freedom, brothers and sisters.” – Gal 5

◦ “For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it. For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul?” – Mk 8

◦ “For where your treasure is, there your heart will be also.” – Mt 6

◦ “Therefore, I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? But seek first the kingdom of God and his righteousness, and all these things will be added to you. Therefore, do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.” – Mt 6

Questions

- With which of the three groups do you identify most?
- Is there any decision you know you need to take yet you never seem to manage?
- Do you feel that you are a free person interiorly? Try to think of someone whose freedom you admire, and ask yourself how you can become more free. Pray to be given this grace.

4. Consolation and desolation

When Ignatius dictated his reminiscences towards the end of his life, he spoke at some length of the process of his conversion. After being wounded at a battle in Pamplona, Ignatius had to spend a long time in bed, and though he would have preferred his normal fare of tales of chivalry, the only available books were a life of Christ and the lives of the saints.

He used to pass long periods daydreaming, sometimes of his future exploits to win the heart of one of the noblest women in Spain, and sometimes of repeating the heroic actions of the great saints. He realised that these different thoughts gave rise to different feelings: while the former often turned to a sense of dissatisfaction, the positive feelings experienced when he imagined performing big exploits for God stayed with him for a long time.

He says that this experience of distinguishing between different spirits was the origin of his Rules of Discernment of Spirits, which we find in his book of the Spiritual Exercises. In these rules he speaks at length of two contrasting realities, which he calls consolation and desolation. It would take too long to explain in detail what he means, but I am sure we all recognise ourselves in this, for we do pass from one spirit to another in our interior life: sometimes we feel good, open to God and to others, and everything seems easy. It takes no effort to be generous, we pray well, and we feel close to God. Ignatius would call this consolation.

At other times we totally feel the opposite: listless and discouraged, sad, selfish and petty. We find no joy in prayer, and most of what we were so enthusiastic about now seems insipid, without meaning. We are in desolation.

While it is totally reasonable to say that we find God in consolation, Ignatius argues that we can find God also in desolation, for this can sometimes come from God. Moreover, what we think is consolation may sometimes in fact be coming from the bad spirit. That is why the discernment of our spirits is so important in discerning God's will for us. We need to be able to understand the language of our heart.

When we are in consolation Ignatius tells us we should be grateful, and, keeping in mind that this will not last forever, we should do our best to enjoy this positive moment and make the most of it.

From God's word:

- "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort." – 2 Corinthians 1
- "Blessed are those who mourn, for they shall be comforted." – Matthew 5
- "This is my comfort in my affliction, that Your word has revived me." – Psalm 119
- "Shout for joy, O heavens! And rejoice, O earth! Break forth into joyful shouting, O mountains! For the Lord has comforted His people and will have compassion on His afflicted." – Is 49
- "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you." – John 14

Questions

- Can you distinguish between consolation and desolation in your own life? How would you describe them to yourself, or to a close friend?
- When you are in consolation are you capable of feeling grateful, seeing this as God's grace, or do you take it for granted? Are you already thinking it will soon end?

5. In Desolation: Discern and... hang on!

This is Ignatius' basic advice to those who are passing through a time of desolation. He encourages us to resist the temptation to abandon everything and indulge in a nostalgic pining for the good times. Ignatius learnt from experience that times of desolation can be extremely important as long as they are discerned. The basic question must be: Why am I in desolation? Where is it coming from?

If desolation comes from the bad spirit, it would not be a good idea to give in to it. The bad spirit is probably attacking our weak spot: I am vain, or anxious, or jealous, or can easily get discouraged, and even a small incident can easily upset me. Trying to find out where the desolation is coming from and resisting it will help me know myself and my vulnerabilities better.

We may be also surprised to discover that desolation comes from the good spirit, from God himself. When things are going well and I am in consolation, it is easy to think that all this is due to my own efforts; then God withdraws his consolation, and I learn to be more humble, gratefully acknowledging consolation as a grace.

I can find that my desolation is after all my fault: I may be passing through a selfish moment, or resisting something God is asking of me. I may be taking prayer for granted, not preparing myself well: how can I expect my prayer to be consoling if my heart is not really open to God?

So Ignatius suggests we examine why we are feeling desolation, and open our heart even more, trusting that this dark time will pass. Even though I feel Him distant, I must remind myself that God is at my side even in the darker times.

Our spiritual life is often a struggle, a struggle that makes us stronger and more discerning. The big mistake would be to remain passive, and change the decisions we have taken when in consolation. This requires some inner strength, and for Ignatius it would be a great help to talk about our desolation to someone we trust. If we manage to talk about it, it somehow becomes less frightening.

Perhaps we would prefer to live always in consolation, but we discover that knowing how to behave in desolation can be an important way to understand how God is present in our lives.

From God's word:

'God is faithful, and will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.' – [1 Corinthians 10:13](#)

'And He has said to me, "My grace is sufficient for you, for power is perfected in weakness" "Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me.' – [2 Corinthians 12:9](#)

'Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.' – [James 1:12](#)

'When I was secure, I said, "I will never be shaken." Lord, when you showed your favour, you made me stand like a strong mountain; when You hid your face, I was terrified. Lord, I called to you; I sought favour from my Lord. You turned my lament into dancing; you removed my sackcloth and clothed me with gladness, so that I can sing to you and not be silent. Lord my God, I will praise you forever.' – Psalm 29: 6-8, 11

Questions

- Is it your experience that often it is in struggling with difficulties that we grow into mature persons? Does this help you face difficult times?
- Can you recall times of desolation when you gave up prayer, changed your decisions? And others where you just hung on in the darkness?

6. Let us fix our eyes on Jesus

Jesus once told his disciples that doing the Father's will was for him his very food, what gave him life and sustenance. Yet, for him as for us, it was no simple or straightforward matter. Let us then fix our eyes on Jesus, as the letter to the Hebrews tells us, as we, like him, seek the Father's will.

We see Jesus showing his trust in the Father by his total commitment to his mission. He understood this mission as giving life in abundance to all, preaching the Good News to the poor and setting free from all that shackles us. Although he knew all power had been given to him, his style was that of a servant, washing the feet of his friends and asking them to do likewise. He was convinced that he came not to be served but to serve and give his life for all.

While he could easily have chosen to be proclaimed king and attract crowds with spectacular signs, he opted for loving all and befriending especially those who were marginalised by the others. He knew that this radical option for love would inevitably lead him to the cross, but he accepted this lot from the Father in full trust.

This does not mean he did not have to struggle, as he was repeatedly tempted to go for the easier option. His struggle was at its fiercest at the Garden of Gethsemani, with a heart sorrowful unto death, and in his deep anguish his sweat became like drops of blood. Yet he was ready to accept to drink the chalice that the Father presented him with, and on the cross he could say, My mission is now completed. This total faithfulness to the Father's

will was accepted and he was raised to life, never to die again. This is how Jesus is present to us now, as the Risen one.

Ignatius asks us to insist in prayer to know Jesus more intimately, to love him more intensely, and to follow him more closely. Discernment is much more than a technique or a method, it is rather following Jesus as we seek to find and live the Father's will for us. This journey, like Jesus', will certainly be overshadowed by the cross we are called to carry every day. But at its end lies life in abundance. And the Risen Jesus is always at our side.

From God's word:

"Let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us, fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinners, so that you will not grow weary and lose heart." – Heb 12:1-3

"Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke up on you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." – Mt 11:28-30

"Going a little farther, he fell to the ground and prayed that if possible, the hour might pass from him. "Abba, Father," he said, "everything is possible for you. Take this cup from me. Yet not what I will, but what you will." – Mk 14:35-36

"When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit." – Jn 19:30

Questions

- The Gospel is full of titles or metaphors that Jesus used to describe himself and help us understand him better: Lord, teacher, master, shepherd, light, way, truth, door, food... From all these do you have a favourite title yourself?
- When we read the Acts of the Apostles we are impressed by the fact that the Apostles preached mostly about the Resurrection of Jesus, the greatest sign of God's faithfulness to his promises. How important is the Resurrection in my vision of Jesus, in my relationship to him?

7. Asking for a Listening Heart

When Solomon inherited the great kingdom of his father David, God asked him what he wanted. Instead of asking for more power or greater wealth, Solomon asked for a listening heart, so that he could be able to take good decisions.

As we come to the end of this short series of reflections on discernment, this could well be our prayer too. Discerning God's will for me does not depend on the skills I have learnt, much less on the level of my knowledge, but above all on the quality of my heart's listening. So many holy people have never studied spirituality, but they have a refined listening heart. A listening heart knows how to be sensitive to God's presence. It is built on a basic trust in God's faithfulness and to his willingness to communicate himself: it is indeed possible to seek and find what is God's project for me.

As I listen to God, I discover that I need to listen more to myself, even though I might have started with the idea that I need to listen less to myself. It is God who created me and

sowed the seeds of desire in my heart, so I do have to learn how to listen to and understand my deepest desires, my dreams, my strong points, as well as my mistakes and disappointments. Just as I cannot love others unless I love myself, so also, I cannot really trust God without trusting myself and what God is doing in me: God's will is myself! I do this not in narcissistic self-admiration, where everything is centred on my needs, but in a spirit of deep freedom, the freedom to serve and to love others even when it means carrying the cross and turning the other cheek.

Like all successful communication, this requires time and patient effort, perhaps with the guidance of someone more experienced with whom I share my quest. This can only happen in the context of a stable prayer life, that includes the daily examen of conscience.

As life becomes more complex, and as we become more allergic to rules, discernment will assume a much bigger role in our lives and in that of our communities, including that of the big community, the Church. We are blessed that many who preceded us, including Ignatius of Loyola, have left us many helpful indications on how to discern our decisions.

From God's word:

◦ "And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask him. This, then, is how you should pray:

'Our Father in heaven, hallowed be your name...' – Mt 6:7-9

◦ "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened. Which of you, if your son asks for bread, will give him a stone? Or if he asks for a fish, will give him a snake? If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!" – Mt 7: 7-12

◦ "The Lord is my shepherd, there is nothing I shall want..." – Ps 23

Questions:

- What have you found in these reflections that can be immediately applied to your life?
- How happy are you with the quality of your spiritual life?
- What do you find most helpful and life-giving in it?
- What do you see you can do to improve it?
- Should you look for some help?