Therese’s greatness is not seen in grandeur of public actions, but rather in her “little way”. This “little way” was Therese’s way of doing great things for Jesus. The little way was carried out through her vocation of love, “O Jesus, my Love…my vocation, at last I have found it…MY VOCATION IS LOVE.” When Therese realized love was her vocation, she soon after wrote this, “ O luminous Beacon of love, I know how to reach You, I have found the secret of possessing Your flame.” Her life was completely transformed because she found the flame of Jesus. Even in spite of her littleness she still aspired to be holy! The greatness that she did attain came from her having no greatness at all and knowing all that she was capable of only comes from God, “I always feel, however, the same bold confidence of becoming a great saint because I don’t count on my merits since I have none, but I trust in Him who is Virtue and Holiness”. By being receptive to such graces was she was able to carry out the “little way”.

 In her absolute abandonment to God was she able to receive the grace to understand that her glory of God was a hidden one. “He made me understand my own glory would not be evident to the eyes of mortals, that it would consist in becoming a great saint.” How could one be considered a great saint if “eyes of mortals” do not see the fruits of this little girl’s life? This question is answered by Therese’s deep interior greatness. Her vocation of love was a gift given to her from Jesus, but she made this gift back into a gift for Jesus by brining to Him the souls she collected. Being called to live a life as a cloistered Carmelite nun, Therese was unable to be a missionary out in the world for the Lord. However, she found a way in which she still could bring souls to Jesus. Jesus calls all to be missionaries, but this can be fulfilled in different ways. Therese is a great example of this. She desired to bring souls to Jesus, she prayed and suffered for these individuals.

 Therese had a great desire and willingness to suffer for the sake of others. In today’s society the idea of suffering, let alone suffering for others is a very foreign concept. When she says, “I thirsted after suffering and I longed to be forgotten” some today might even consider her to be mentally unstable. However, she thirsted for suffering because the pain she endured she knew the Lord would use for the salvation of others. This is what concerned her, to suffer for the greater good. Without prayer her suffering would have been for nothing. Prayer is what deeply transformed her vocation. It was not just Therese speaking, but God speaking to Therese as well. She responded to God when He answered. Her response has been and continues to be a model of what the interior life can be for those of no great means, to show people how the spiritual life is not just meant for those who already possess greatness, but for those who are weak as well. So, the interior life is not out of reach for weak souls, but actually enhances the soul and body to be moved to desire to do and to be great.

 The very idea of doing small acts as Therese did for complete strangers is a radical idea in today’s culture. Even in her annoyances did Therese seek to do the right thing, especially when it came to the sisters she lived with at Carmel. “I want to be friendly with everybody and especially with the least amiable sisters to give joy to Jesus and respond to the counsel He gives in the Gospel…” Through these actions was this little flower able to fulfill her obligation to those present in her life; she never dismissed another person without first thinking of their dignity in the person of Christ and the sanctification of their soul of the great salvation to come.