

Louise Anna Bode

October 23, 1924-February 20, 2016

Louise Bode died on February 20, 2016 after three years filled with many challenging attempts to recover from a painful and critically fractured right femur that extended into her knee.

She fell on November 3, 2013. When she regained consciousness, she was in a tremendous amount of pain. She was taken to Valley General Hospital and then to Overlake Hospital in Bellevue for surgery. Louise moved from one recovery center to another after she left the hospital. These changes were challenging, but once she was settled at Judson Park, she felt like she was at home. Judson Park is on spacious grounds that overlook the Puget Sound. Louise did not venture onto the grounds, but she very much enjoyed looking out at the pastoral scene.



Louise was raised in the Midwest in pastoral settings of a different sort, but at Judson Park, she found herself in a new but familiar place to rest and recover. Here she did not have to experience the deeply wounding judgments held by those in the conservative church of her childhood. Louise spent many years trying to find a spiritual home that fit and that was more allowing. She was really an earth mother at the core, but she explored Buddhism, Sufism, and finally found her true home, as she called it, in the sacred teaching and especially the grace of Gurumayi (her guru). This quest was, perhaps, the most significant individuation journey in Louise's life. She lived her quest. It was not found in books or conversations. She found the place where she could drop fully as herself, with all her vibrant and lovely contradictions, into the unknown realms of Spirit.

Long before Louise found Gurumayi, she was inspired by the bold and intelligent explorations of Amelia Earhart. Amelia Earhart was a leader and an innovator. She did not let current practices limit her choices as a woman. Put in the context of her childhood, Louise was an explorer and an innovator, as well. Louise did not fly the Atlantic, but she did boldly join the Navy Waves during the Second World War. She was very proud of her service during WWII. She was also a leader and creator in the birthing of the new Jungian analytic communities in the United States. Further, her work as an analyst was a way to bring together her quest for a spiritual home and her admiration for the innovative explorations of Amelia Earhart.

Louise was the first graduate of the newly created IRSJA. She and William Walker sat-in on all the organizing meetings of the founders as participating observers. Louise had been living in Chicago and was fortunate enough to form an important relationship with June Singer as her mentor. June Singer was one of the founding members of IRSJA. She encouraged and supported Louise in the pursuit of Jungian Analytic training. Louise trained in Chicago and then in Zurich and passed her Propaedeuticum exam in Zurich. Then Louise and William Walker became the first Control candidates in The Inter-Regional Society. They passed their final tests at the spring meeting in Carmel, California in 1976.

Louise was a founding member of CSJA and was an active and central figure in the Chicago Jungian community in the early days. She took on the demanding role of training director. She eventually

decided to continue to explore new and unknown territories like her mentor Amelia Earhart, and she moved to Seattle where she became a founding member of the Seattle Jungian Analytic Institute. Here she was instrumental in bringing many analysts to join in the institute.

Shortly after Louise completed training in IRSJA, Leland Roloff was admitted to the training program. And there began a beautiful friendship, really more of a brother and sisterhood, that lasted until Lee died in the year before Louise and, perhaps, beyond. Later she was able to convince Lee Roloff to move west and join the Seattle Institute. So Lee enriched the Seattle group as Louise retired from it.

One of the analysts described Louise's unique alchemy of character: He said, "There was a sweet, soulful innocence about her that belied all the suffering she had endured to deep-fire her gaze and authenticity." He said there was also a puckish, sometimes rapier-edged fierceness to Louise. It could sweep into a room quite suddenly — like a prairieland thunderhead — and usually manifested when Louise felt injustice was being delivered to innocence. Said another way, she was very patient and empathetic unless someone was verging into extreme ego-inflation in a way that was degrading to another.

Louise and Lee were like loving parents who have secret knowledge of their children, secret knowledge that was a treasure not a danger to those children, only known when something surprising slipped out. I wish I had asked more questions about how they were able to do this so tenderly.

I dreaded telling Louise about Lee's death. Lee and Louise were so close, I feared it would be a huge blow, and it was. But when I went to tell her, she already knew. When I walked in the door, she said, "Is it true?" Then she said, "I will see him later on the Rainbow Bridge." A few days later, she told me she did see Lee on the Rainbow Bridge. They were both Rainbow Bridges for me and others who studied with them, helping us move from lesser to greater consciousness, and with a great deal of color and heart. I miss both of them tremendously.

In her last Christmas note to her friends, Louise wrote that her bed was by the window with a great view of the old Masonic building and of the Puget Sound. She so appreciated nature that surprising phenomena often manifested when one was with her, like seeing an eagle fly across the window when a new project was being considered. She wrote that she felt "overwhelmed by the love that pours in and around me. To simply say, 'thank you' is not enough." She said that "the love was a source of her strength." But her strength was a source of love for those around her.

—Lyn K Stone