



Saint Luke Catholic Church

18000 West Greenfield Avenue • Brookfield, WI 53045

262-782-0032 • www.stlukebrookfield.org

January 24, 2021

Third Sunday in Ordinary Time



3rd Sunday **IN ORDINARY TIME**

Then he called them. So they left their father Zebedee in the boat
along with the hired men and followed him. - Mk 1:20

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD.

Welcome to St. Luke

Mass Schedule

Saturday	5:00 PM
Sunday	8:00 AM 10:30 AM
Tues.	8:00 AM

Sacraments

BAPTISM

Please arrange with the Parish Office.

RECONCILIATION

Saturdays 4:00-4:30 PM
and by appointment.

MARRIAGE

Arrangements should be made at least 6 months prior to the wedding date. Saturday wedding schedule: 1:00 PM

ANOINTING OF THE SICK

Please call to arrange

Devotions

Mother of Perpetual Help
Tuesday.....6:30 PM

Office Hours

Mon., Wed., Thurs., Fri.
8:00 AM-5:00 PM
Tues. 11:00 AM - 7:00 PM
After hours for emergencies requiring a Priest
(262) 782-0032 ext.102

Membership

People new to the area are invited to register at St. Luke by contacting the Parish Office or stopping at the Welcome Table in the Narthex.

We welcome you to journey with us in faith!

When we stopped celebrating public Masses, we had intentions allocated for many of the days of the year. While the Sunday Masses 'for the people' were fulfilled with our "virtual Mass", a significant backlog exists. In order to catch up, we are not accepting new intentions at this time. Once existing intentions are fulfilled, we will advise all of this fact. Thank you for your understanding.

Mass Intentions

SUNDAY, JANUARY 24

THIRD SUNDAY IN ORDINAL TIME

Jon 3:1-5, 10/1 Cor 7:29-31/Mk 1:14-20

Eucharists for the Lord's Day

5:00	PM	†	Gregory Piette & Parishioners of St. Luke & St. Pius X, Nigeria
8:00	AM	†	Carlie Beaudin
10:30	AM	†	Maria Eckelt Garcia

Monday, January 25

Conversion of St. Paul

Acts 22:3-16/Mk 16:15-18

No Morning Mass

Tuesday January 26

Sts, Timothy & Titus

2 Tm 1:1-8/Mk 3:31-35

8:00 AM † Bob & Dee Kutcher

Wednesday, January 27

Weekday

Heb 10:11-18/Mk 4:1-20

No Morning Mass

Thursday, January 28

St. Thomas Aquinas

Heb 10:19-25/Mk 4:21-25

No Morning Mass

Friday, January 29

Weekday

Heb 10:32-39/Mk 4:26-34

No Morning Mass

Saturday, January 30

Weekday

Heb 11:1-2, 8-19/Mk 4:35-41

SUNDAY, JANUARY 31

FOURTH SUNDAY IN ORDINAL TIME

Dt 18:15-20/1 Cor 7:32-35/Mk 1:21-28

Eucharists for the Lord's Day

5:00	PM	†	Bill & Nancy Hoepfner
8:00	AM	†	Shirley Nickel
10:30	AM	†	Fr. Harvey Brahm & Parishioners of St. Luke & St. Pius X

Guests? Possible New Members? Have you been worshipping with us and thinking about joining us? 'Sign-up' as members of St. Luke at the 'NEW MEMBERS TABLE' after Mass. WELCOME! JOIN US!

This Week at St. Luke

Sun., January 24 Grocery Collection
Mon., January 25 Handbell Rehearsal
 7:00 PM Church
Tues., January 26..... Little Rock Scripture Study
 9:00 AM..... Room 204
Tues., January 26..... Perpetual Help Devotions
 6:30 PM Chapel
Tues., January 26..... Pastoral Council
 7:00 PM Narthex Meeting Room
Wed., January 27..... 1st Communion Parent Meeting
 6:30 PM Room 204
Thurs., January 28..... Evening of Recollection
 7:00 PM (sponsored by Opus Dei) ... Chapel/Church/NMR
Sun., January 31 Christian Formation Classes
 9:15 - 10:15 AM Classrooms



In this Sunday's Gospel, Jesus says: "Come after me and I will make you fishers of people." As disciples, we are called to continue God's work on earth. Taking care of God's poor is indeed living the Gospel values.

This month, through your gifts, the St. Luke Society of St. Vincent de Paul was able to assist families with rent, food and other necessities. Social distancing has been a challenge for all of us but by telephone and meeting outdoors with masks we have been able to continue to provide needed services as well as prayer and loving concern to our neighbors. Every donation is important to continue the mission. May God bless the generous St. Luke community!

Auction Update

Please watch your US Mail in February for a special St Luke Auction mailing. We appreciate your SUPPORT!



2020 / 2021 Stewardship

December received:

December budgeted	\$80,493.00
December Envelopes / Offertory	\$67,978.00
Monthly over / short	-\$12,515.00
Year To Date Budgeted	\$264,111.00
Year To Date Received	\$220,983.00
Year To Date over / short	-\$43,128.00

"What return shall we make to the Lord for all God's goodness to us?"

Our Stewardship of time, talent and financial treasure is essential to our Gospel Mission as Saint Luke Parish! Thanks to all who are faithfully contributing!

Justice Corner



Repentance & Reform

God loved the people of Nineveh so much that Jonah was sent to call them to repentance. They heeded Jonah's warning, repented, and punishment was withheld.

Our contemporary world looks a lot like Nineveh:

- More than half the world's population lives in desperate poverty.
- Wars and violence force millions to live as refugees.
- Unjust economic systems impoverish billions while a few prosper.

We need prophets to lead us to repentance. Greed and insecurity threaten our existence!

The beginning of a new year brings hope. Reform and renewal are possible. Like Jonah and John the Baptist, we are called to live prophetic lives, speak up for people who are oppressed, and risk our personal security for the greater good of our society.

Learn more at www.povertyusa.org

Please remember in prayer **Pat Franchek**, of St. Luke, who has died and her family.

Eternal rest grant unto her, O Lord.
 R./And let perpetual light shine upon her.
May her soul and the souls of all the faithful departed, through the mercy of God, rest in peace.
 R./ Amen.



St. Luke Prayer Network



The prayer network is a group of people who pray for the intentions requested. Only the first names are used. Anyone who wishes to join the phone network is always welcome. Call Janice Theisen 262 521-8095

(jreader66@hotmail.com) with your intentions or to join us.

Human Concerns Grocery Collection

At all Masses today, January 24, we will be collecting needed groceries for the St. Vincent de Paul Society Outreach Program, the Mini Vinnies Little Food Pantry and the Waukesha Food Pantry.



Please drop off your donation in the Narthex. We will have tables outside of the Narthex between 9:30 and 10:15 AM for those not comfortable entering the building.

Although our food distribution looks different, since we can't invite our neighbors in to shop, we are grateful to be able to continue providing needed groceries through home delivery or outdoor pick up. Many thanks for the support of our generous St. Luke parishioners and friends.



Dear People of St. Luke and Guests,

Winter is a time of death! The cold chills us to the bone. Along with Winter's chill many of us know the reality of physical death of loved ones.

We are in the midst of a global pandemic with over 400,000 deaths just in the US. Yes, massive efforts are underway to vaccinate as many as possible as quickly as possible, but whether through physical death of a loved one, illness due to COVID-19 or any illness, fear of the virus or the fear caused by racial unrest, economic hardship and uncertainty and four sure, political tensions, we are all grieving in one way or another. So, so much of life is different; gone for a while or possibly forever. Our grief is real and our 'letting go' is essential as we move toward tomorrow on life's journey. Besides everything else, at this time of the year, we usually look forward to our Parish Auction which of course can't happen as in other years due to COVID-19 limitations. We look forward to St. Luke Parish Auction 2022: "Under the Sea." Watch for an Auction mailing.

Last Sunday's Scriptures reminded us of our need to wake from sleep and dream new futures for our world. When asked where he lived, Jesus said 'Come and see. Dream with me; help bring justice which will bring peace.' We listened to part of Martin Luther King, Jr.'s. "I have a dream..." speech. Last Wednesday we heard of President Biden's dreams and plans for these United States: hope, healing and unity. The Scriptures for the Third Sunday of Ordinal Time invite us to follow Jesus; to repent—be open to new Kingdom possibilities for the future and lose no time or find excuses slowing us down.

In Sunday's Journal/Sentinel an article caught my eye. The headline was, "*Americans are grieving: Biden may be uniquely qualified for this moment.*" My hope and prayer is that President Biden and Vice President Harris are given a fair chance to lead us to healing. "Letting go" is essential if we are to move forward with life.

Yes, death is all about us, but we must never forget that Winter's death gives way to Spring's newness of life. We struggle to make sense of life and death; learn from our painful experiences, and forgive. In his CD entitled: 'Men and Grief,' Fr. Rohr describes grief as 'unfinished hurt' and says that if we don't process our hurt and sadness and allow it to transform us we will transmit the anger and hurt to others... what an insight into our angry, angry society! The violence; the rage in us as a people is simmering, surfacing, boiling over, and is beyond destructive. Yes, our words matter; rhetoric can fuel, incite or heal. Lives and actions matter.

I revisit a lengthy but helpful article on grief written by S. Joan Chittister, OSB, which I first shared in November, 2014, months after the deaths of my brother; nephew's mother; sister-in-law and mother.

God Speaks in Many Tongues January 14, 2001

"The book of Ruth begins with one of the most poignant and painful passages in all of scripture. It reads: "In the days when the judges ruled, there was a famine in the land; and Elimelech, a man of Bethlehem in Judah, with his wife and two sons went to reside in the country of Moab... Elimelech, Naomi's husband, died, and she was left with her two sons. They married Moabite women....and then the two sons also died." The Book of Ruth begins, in other words, in tragedy. Three women are left with three dead husbands and no means of support. It is a crossover moment in time. It is the kind of moment that leads these women - leads everyone, perhaps - to God's new time.

"Moments of great loss throw a person back on internal resources, with little in the way of external resources to barter - money, social connections, education. At that point it is what we have inside ourselves at times of loss that will have to count. It is faith in the ultimate logic of God in life that is the only real resource we have to draw from at times like this. And it is what these women, then, are teaching all of us yet today.

"Like everyone ever born who goes through sudden, defining loss of any kind, these women find themselves faced with the question: Who am I when I am no longer who and what I was? Like the rest of us for whom the very foundations of our lives are given to shifting from day to day, there are no miracles in sight to save them, no angels on the road to point the way. Nothing. Everything they had, everything they ever thought they wanted, is gone. Now they have only themselves on which to depend, only the spirit of God to lead them on through a world that has little place for them at all once motherhood ends, or there is no man to support them, or there is no institution to define them, or there is no one and nothing whose need legitimates their existence.

"Loss, any kind of loss - rejection, abandonment, divorce, death - is a shocking, numbing, grey thing that at the outset, at least, freezes the heart and slows the mind. Loss changes life at the root. Irrevocably. What was once the center of life - the person, the position, the plan, the title, the lifestyle - is no more. Life is never the same again. What we have known, almost unconsciously, often for years, to be good - to be familiar, to be sure, to be certain - is gone, snatched away without warning. What we took for granted shifts and tilts and weakens. Emptiness becomes our new companion, God more a rumor than a fact. Even our spiritual certainties can fade a little: Where is God now when we are left in a sea of disorientation? Where is the will of God for us in loss? Yet loss, once reckoned, once absorbed, is a precious gift. No, I cannot be what I was before but I can be - in fact I must be - something new. There is more of God in me, I discover in emptiness, than I have ever known in what I once took to be fullness.

"There are spiritual lessons to be learned from loss that can barely be divined by any other means. We learn, just when we think we have nothing, that what we do still have is ourselves. We have, deep down inside us what no one can take away, what can never be lost either to time or to chance: we have the self that brought us to this point - and more. We have gifts of God in abundance, never before noticed, never touched, perhaps; but a breath in us nevertheless and waiting to be tapped.

(Continued on page 5)



We have within us the raw material of life, and we have it for the taking.

“Sometimes only loss releases the wealth of the accumulated self. Sometimes only loss requires the concentration of spirit that brings us to our best. Often it is only loss that reduces us to our most meaningful resource, ourselves. Left without the security of the past, we are forced to stand alone, to find inside ourselves the steel of spirit it takes to survive the unbearable, to trust that the God who made us for life stands by, even at what feels like the boundaries of death.

“Loss, ironically enough, is the catalyst of newness, a doorway to other parts of the soul, where what lies dormant in us comes alive because without a capacity for the unexplored, life dies. You see, life is not one path; life is many paths, most of them unexplored in favor of closer, clearer ones. But when loss comes, our creating God comes again to us in new and demanding ways so that we can finish the creation that has been begun in us.

“One aspect of the grace of loss is grief; the other, reassessment of the past. Both are essential dimensions of the project. Unless we allow ourselves to grieve the loss, to admit its effects on our own lives, our own souls, we cannot make good decisions in the future. Unless we begin to reassess the past, we cannot know who we were in whole before we became the thing we’ve lost. We will never know the full measure of what we have to bring to the rest of life.

“Grief alone can paralyze, true. But too soon a rush to reassessment can abort the process of readiness for the future. Only grieving can release us from grief. There is no moving on to new life until we have faced the loss of the past one. And that takes time. It takes time to deal with the anger that comes from loss. It takes time to regain perspective, and to see ourselves as separate from what we’ve lost. It takes time to see the hand of God in the depths of darkness. It is only when we have celebrated the gift of what we’ve lost that we are really ready to move on with life, to move beyond what has been to what can be, to let go.

“Grief has a place in life. It consecrates the past to its place in memory. What we do not grieve was surely not worth having to begin with. The measure of the pain it gives us is the measure of the love we’ve had. But grief does more: it also frees us for the future by giving closure to the past. It is a launching pad for possibility that legitimates questions we never thought we’d ask. We can ask ourselves now what were the implications of what we did before this. We can ask what it is in us that lies unfinished and begging to be done if the will of God is ever to be completed in us.

“Naomi did what we all must do, one way or another, at a time of loss. Naomi simply picked up and went back to Bethlehem, not so much to find refuge in a family that was not there, but to be what she herself needed to be at that time: a Hebrew, a Judean, an independent woman in the bosom of a culture she had lost years ago before its time. Naomi went back to become what else she was besides the wife of Elimelech, the mother of Mahlon and Chilion, the leftover piece as the Hebrew says, of someone else’s life. She went back to become herself again.

“In Naomi we see clearly that, if creation goes on creating in us all our lives, then the function of loss is to bring us all back to the completion of ourselves just when it seems that there is nothing left in us to develop. No one is one thing only. We are all a medley of possible beginnings, all of them straining toward fulfillment. The pain of loss lies in the fact that we so seldom realize the fullness of ourselves until the rest of life lies open in the ashes of the past. When loss finally happens as loss inevitably will, then we get the opportunity to say either yes or no to the other parts of creation in ourselves.

“The truth of loss is a freeing one: it is the grave of something we loved - this person, this place - that calls forth the resurrection of the self. Then the past has done its doing. Then the word of God becomes new life to us. Then life becomes a series of possibilities which, when taken seriously, make us whole. Then, with Naomi, we take another road, not because we know what will happen at the end of it but because we cannot be whole without walking it. There is no doubt about it: to live the rest of life, like Naomi, bury Elimelech we must.” (All rights reserved. Reprinted for educational purposes only.)

My dear people of St. Luke, in our grief with hope and promise, we pray:

“Shepherd me, O God, beyond my wants; beyond my fears; from death into life.”

Text: Psalm 23; Marty Haugen. Music: Marty Haugen © 1986, GIA Publications, Inc. Used with Permission. OneLicense.net #A-713267.

Fr. Augustine

Liturgical Ministry News

We are now using Ministry Scheduler Pro software to organize and schedule our liturgical ministries and COVID-time cleaners. This has been a huge step forward for our parish, and I am happy to say that it is being well received by our ministers.

The Ministry Scheduler Pro software is user friendly, and many who thought it would be difficult to use are using it with success. For those who may be hesitant to use it, several of us are ready to help you figure out the software upon request. Email or phone communication to organize and schedule ministers is still available for those who cannot use the software.

If you are interested in returning to liturgical ministry, or if you would like to come forward to minister in any new area (Minister of Hospitality/Usher, Cantor, Lector, Server/Acolyte, or after Mass cleaner) please contact me using email, phone, or our parish website.

Much of my communications with liturgical ministers is now done through this new software. If you are used to receiving communications from me, but have noticed a steep decline in my communication to you, this is most likely why. At present, only currently serving ministers are included in the majority of communications regarding ministry. If you would like to return to receiving all communications regarding liturgical ministry, please let me know! ~ Shawn Rochon



From Cathy's Desk

Last Sunday, we had an Intergenerational / Whole Parish Catechesis session, Baptism ~ Initiation into Mission. During our Zoom session, we talked about how we, the Baptized are called to Mission (service). In today's Gospel, Jesus too is on a Mission. Jesus' mission is to call ordinary people to follow him and to help build the kingdom of God here on earth. Jesus asks these two pairs of brothers to give up everything, leave everything behind, and follow him. What great faith they had to have had to do this so willingly. We too need to have great faith. Jesus does not ask us to give up everything to follow him. Rather, Christ invites us to look at our own lives and see where there is excess that we don't need; baggage that weighs us down; and toxicity that prevents us from turning freely to follow Christ. Today is the day! Embrace your Mission, begun in Baptism, by "repenting and believing in the Gospel."

Question of the Week

Adult Question: What part of your life is Jesus calling you to change right now?

Child Question: In what way do you think you can be a better follower of Jesus?

Cathy Smith

Director of Faith Formation/Pastoral Associate

WEEK OF PRAYER FOR CHRISTIAN UNITY JANUARY 18-25, 2021

Abide in My Love...You Shall Bear Much Fruit
(cf. John 15:1-17)

We may know the saying, 'a day late and a dollar short.' Well this announcement of the Week of Prayer for Christian Unity, January 18 -25, 2021, should have appeared in last Sunday's bulletin. Certainly, not only for this week in January, but throughout the entire year and for a Baptismal Lifetime, we pray for Unity and tear down whatever walls that divide us. Fr. Augustine

"Jesus gave his life for all out of his love for all," said Fr. James Loughran, SA, Director of Graymoor Ecumenical & Interreligious Institute (GEII). "To abide in his love reminds us that we live in a community celebrating our gift of unity."

The Monastic Community of Grandchamp discerned the theme for 2021 and prepared working drafts of the background and worship materials. These documents subsequently were finalized during an international group meeting sponsored by the Pontifical Council for Promoting Christian Unity and the International Committee of the Faith and Order Commission of the World Council of Churches at Grandchamp in September, 2019. Fr. James Puglisi, SA, director of the Centro Pro Unione, a ministry of the Friars of the Atonement that includes an ecumenical library and research center in Rome, Italy, served on the international team.

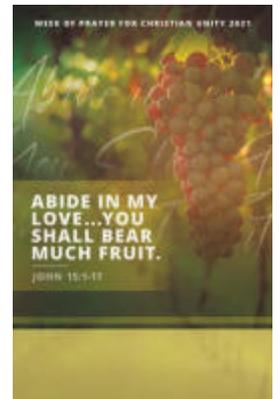
Established in the Reformed Church in Grandchamp, Areuse, in the canton of Neuchatel, Switzerland, in the 1930s, the Monastic Community of Grandchamp had close ties to the Community of Taizé and Abbé Paul Couturier, a seminal figure in the history of the Week of Prayer for Christian Unity. Today, the community comprises 50 sisters from different generations, churches, countries and continents, called in vocation to prayer, reconciliation and unity in the church, the human family and the whole of creation.

In choosing the 2021 theme, the Community of Grandchamp desired to share the experience and wisdom of their contemplative life abiding in the love of God and keeping Christ's commandment of "loving one another as God has loved us." They remind Christians worldwide about the importance of praying for the fruits of closer communion with our brothers and sisters in Christ and greater solidarity with the whole of creation.

"In these days of the Coronavirus threat, our world has become smaller," said Fr. James Loughran, SA. "We are one in our response. More than ever, we need to appreciate the value of Christian unity."

The traditional period in the northern hemisphere for the Week of Prayer for Christian Unity is January 18-25. Those dates were proposed by Servant of God, Fr. Paul Wattson, SA, founder of the Society of the Atonement, who initiated observance of the first "Church Unity Octave" in 1908, to cover the original days of the feasts of the Chair of St. Peter (Jan. 18) and the Conversion of St. Paul (Jan. 25), and therefore have a symbolic significance.

"Abide in My Love...You Shall Bear Much Fruit."



Save the Date!
Sunday, February 7



In 1990, Souper Bowl of Caring began with a simple prayer from a single youth group:

“Lord, even as we enjoy the Super Bowl football game, help us be mindful of those without a bowl of soup to eat.”

Since then, more than \$160 million has been generated for local charities across the country through Souper Bowl of Caring. It has become a powerful movement that transforms the time around the Big Game into the nation’s largest celebration of giving and caring for those in need.

Through this mission, young people learn to make a positive difference in the world as they collect food, raise money and serve at hunger-relief charities and show caring and compassion in local communities across the country.

Share in God’s love for our neighbors in need and give generously on Souper Bowl Sunday. All of the donations collected will go directly to our Souper Bowl of Caring Charity of Choice:

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To learn more, visit: TackleHunger.org

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BULLETIN DEADLINE
Noon on Monday

St. Luke Mission Statement

We, the people of St. Luke Catholic Faith Community, open to the Spirit, seek to grow in faith through liturgical participation, lifelong Christian formation, and social ministries of the Church.

We accept our responsibility as Christian Stewards in the sharing of our time, talents, and treasure as we journey together 'living into our Baptism'. We honor our past, celebrate our present, and embrace the future as together we build a household of faith and a world in which all are welcome.

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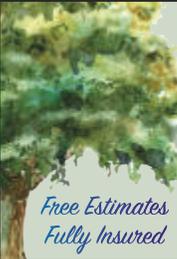
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