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Greetings in the wonderful name of Jesus. It is with great joy and expectation that we welcome you – our new member into the Trinity Baptist Church Family.

Our purpose is to give glory, honor and praise to God in all we say and do. Whether in worship, business, or fellowship, we will honor God. Your presence testifies to your desire to do the same.

We are committed to lifting up the name of Jesus in all that we do here at Trinity. God has given us the privilege of taking His gospel to the nations. We gather here to thank Him for the victories of the past and beseech Him for even greater exploits by His Spirit. Again, your presence demonstrates your dedication to this future.

The richness of Trinity Baptist Church is its people. The richness of the people is their faith in Jesus Christ. The Trinity family knows that good neighbors don’t just live in a community; they work to make it better. And that is what the Trinity family is determined to do.

We welcome all people of every nation to join us to worship, celebrate and serve God. The Trinity family is a local church with a global pulpit: that means, as Jesus taught, each person, whether next door or across the world, is our neighbor.
Locally we must be involved in the concerns of our communities; nationally and internationally. We must be abreast of the issues and be a voice and presence of Christ in all matters.

At Trinity we are not “Pew Warmers.” We encourage everyone to “get off the sidelines and get into the game.” There are many auxiliaries and organizations available for you to join and work out your soul salvation. There is much work to be done at Trinity Baptist Church.

Our Prayer is that the light of Jesus Christ will shine bright in your life as you celebrate Christ with us and that you will strengthen yourself in the Word… through Prayer Groups… Sunday Church School and through Bible Study.

We thank God for the mighty works that He has done at Trinity over the years. We envision a fruitful future of ministry to society and to the world.

I am excited! I am excited about Christ! I am excited about Trinity! And I am excited about what can be if you will work with us! I hope you will get excited about these things too!

God is good all the time… All the time God is good.

May God bless you,

Pastor Alvin Tunstill, Jr.
TRINITY BAPTIST CHURCH

Rev. Alvin Tunstill Jr.  Pastor
Rev. Ulysses McDonald  Associate
Rev. Adilifu Martin  Associate
Rev. Julia Howard  Associate
Rev. Dr. Eugene Marzette  Associate
Minister Fontella White  Associate
Rev. S. Damon Mays  Associate
Rev. Stephen Murphy  Associate
Rev. L. B. Tatum  Associate
Rev. George Walker  Associate
Rev. Euela Lane  Associate
Rev. Dr. Charles Henderson  Associate
Minister Timothy Harris  Associate
Rev. Alex Warthen  Associate

Board of Deacons
Earl Garrett, Chairperson

Board of Deaconess
Pauline Singleton, Chairperson

Board of Trustees
Mattie Gardette, Chairperson

Finance Committee
Michele Nelson, Chairperson

General Church Officers
Irvin Williams, Treasurer
Jerry Lewis, Assistant Treasurer
Carl Jackson, Financial Secretary
Antoinette Johnson, Church Clerk

Church Staff
Cathy Mason, Manager
Janet M. Gaskins, Secretary
Sarah Hines-Thompson, Receptionist
HISTORY OF TRINITY BAPTIST CHURCH

Trinity Baptist Church was organized in the afternoon on Sunday November 11, 1917 under Reverend Archie Williams in Normandie Hall at Normandie and Jefferson Boulevards. There were 15 children and 3 adults present.


In January 1936, Dr. Jonathan Lyle Caston became the sixth pastor of Trinity Baptist Church. Under his dynamic leadership, the membership increased and soon outgrew its second home at 36th and Normandie. In 1945, ten lots were purchased at Jefferson and Cimarron Streets, and on Sunday April 4, 1948, ground was broken for a recreational building which was used as the Sanctuary until one could be built. Dr. Caston was a great minister, teacher, humanitarian, organizer, builder, and community leader. Along with Reverend Ernest Redd, who assisted him for 11 years, the congregation came to full maturity and a real identity as a family of God.

In 1959, Reverend Elliott James Mason Sr. joined Dr. Caston as his assistant. They worked closely together to teach and preach the gospel to an ever growing family. This was an exciting period for Trinity. Reverend Mason became the seventh pastor in 1962, and after the completion of the educational building, work was started on the sanctuary which was designed by Paul Williams, one of the country’s leading Afro - American architects. On the first Sunday in January 1962, Dr. Caston, Pastor Emeritus, preached the first sermon in the new sanctuary. In that year over 400 new members united with the Trinity family.
Dr. Mason's 23 years as pastor of Trinity are characterized by the acquisition of new properties and a strong effective administration. Pastor Mason's greatest contribution was the spiritual development of Trinity. His years as pastor brought a powerful and strengthening period of "Spiritual Renewal" through prayer and fasting. Dr. Mason retired as pastor of Trinity on March 31, 1985.

In 1985, Dr. Dumas A. Harshaw became the eighth pastor of Trinity Baptist Church. Under Reverend Harshaw, more outreach ministries were established, including a jail ministry and a hot lunch program. Trinity also acquired the former Security Pacific Bank building located at the corner of Jefferson Boulevard and Arlington Ave.

The ministerial and administrative staffs grew as Dr. Harshaw brought in people committed to God's ministry. With the strong foundation of Trinity's predecessors, Dr. Harshaw continued through his Biblical teaching and spiritual nurturing to emphasize "renewal and spiritual growth". Pastor Harshaw resigned February 28, 1993 to accept the position of Area Director for Africa for the American Baptist Churches International.

In March 1993, the Trinity church family elected Reverend Eugene H. Marzette, Sr. as its Interim Pastor. Reverend Marzette was committed to bringing God's message to the people of Trinity, and under his pastorate the Children and Youth Stewardship Committee was organized. Reverend Marzette resigned in April 1995.

Reverend Ulysses Mc Donald was appointed as Minister in Charge of the Trinity Baptist Church May 1, 1995. Reverend McDonald has served on the ministerial staff of Trinity since 1949. He served as Minister of Christian Education and Minister of Business Administration under the pastorate of Dr. Mason. Under the leadership of Dr. Harshaw he was Minister of Pastoral Care and Director of the Senior Citizen’s Ministry. Reverend Mc Donald served as Minister in Charge until April 1996.

Reverend Tunstill became the ninth pastor of Trinity Baptist Church on Easter Sunday 1996. He has launched the Army of God Campaign, a program of spiritual
and financial growth. The spiritual aspect involves spiritual growth through prayer, fasting, and acts of service. The financial goals are a one million dollar endowment fund, the summer youth employment program, and special projects (monies for disaster relief and other special needs). He has established a time for children to participate in the altar prayer during the Sunday morning service. To foster closer ties between church members, the entire congregation is invited to the Friday Night Fellowship (a family night of fun and fellowship).

Trinity participates in the Annual Los Angeles Black Business Expo and Trade Show, and has its own Business Owners United Expo in the J. L. Caston Fellowship Center. Reverend Tunstill has formed a cheerleading squad for the Young Men's Basketball Team and started a New Member Follow-Up Ministry. In 1998 Trinity purchased a new organ and hosted the Los Angeles Philharmonic Orchestra in a free concert for the community. The Southeast Symphony Orchestra held its first concert series in Trinity's sanctuary as it began its 51st concert season.

Additionally, in 2005, Trinity Baptist Church held its 1st Annual Family & Friends Celebration, an event for Trinity Family Members and the Community.

We thank God for blessing and leading our church through the twentieth century and we continue to look to Him for spiritual guidance, for we know that it is only by His grace that Trinity will continue to prosper in the years to come.
ARTICLES OF FAITH

The Articles of Faith are belief statements of the Baptist Doctrine and are meant to help Christians grow to maturity in their faith.

I. THE SCRIPTURES.

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions shall be tried.

II. THE TRUE GOD.

We believe the Scriptures teach that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is Jehovah, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III. THE FALL OF MAN.
We believe the Scriptures teach that Man was created in holiness, under the law of his Maker; but by voluntary transgressions fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

**IV. THE WAY OF SALVATION.**

We believe that the Scriptures teach that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is in every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

**V. JUSTIFICATION.**

We believe the Scriptures teach that the great Gospel blessing which Christ secures to such as believe in him is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

**VI. THE FREENESS OF SALVATION.**

We believe that the Scriptures teach that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by cordial, penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own determined depravity and voluntary rejection of the Gospel; which rejection involves him in an aggravated condemnation.

**VII. REGENERATION**
We believe that the Scriptures teach that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind that it is effected in a manner above our comprehension by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the Gospel; and that its proper evidence appears in the holy fruits of repentance and faith, and newness of life.

VIII. REPENTANCE AND FAITH
We believe the Scriptures teach that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger and helplessness and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our prophet, priest and king, and relying on him alone as the only and all-sufficient Savior.

IX. GOD'S PURPOSE OF GRACE.
We believe the Scriptures teach that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

X. SANCTIFICATION.
We believe the Scriptures teach that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means especially the word of God, self-examination, self-denial, watchfulness, and prayer.
XI. PERSEVERANCE OF SAINTS.
We believe the Scriptures teach that such only are real believers as endure to the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

XII. THE LAW AND GOSPEL.
We believe the Scriptures teach that the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arise entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and of the Means of Grace connected with the establishment of the visible church.

XIII. A GOSPEL CHURCH.
We believe the Scriptures teach that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by His Word; that its only scriptural officers are Bishops or Pastors, and Deacons whose Qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

XIV. BAPTISM AND THE LORD'S SUPPER.
We believe the Scriptures teach that Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effect, in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

XV. THE CHRISTIAN SABBATH.
We believe the Scriptures teach that the first day of the week is the Lord's Day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations, by the devout observance of all the means of grace, both private and public, and by preparation for that rest that remaineth for the people of God.

**XVI. CIVIL GOVERNMENT.**
We believe the Scriptures teach that civil government is of divine appointment, for the interest and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the Kings of the earth.

**XVII. RIGHTEOUS AND WICKED.**
We believe the Scriptures teach that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

**XVIII. THE WORLD TO COME.**
We believe the Scriptures teach that the end of the world is approaching; that at the last day, Christ will descend from heaven, and raise the dead from the grave for final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.
The Church Covenant

**Leader**
Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Savior, and on the profession of our faith, having been baptized in the name of the Father, and of the Son and of the Holy Ghost, we do now in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

**Congregation**
We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship; ordinances, discipline, and doctrines; to contribute cheerfully and regularly in the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

**Leader**
We also engage to maintain family and secret devotions; to religiously educate our
children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings; faithful in our engagements, and exemplary in our deportment; to avoid all tattling, back-biting and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage; and to be zealous in our efforts to advance the kingdom of our Savior.

**Congregation**

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Savior to secure it without delay.

**All**

We more over engage that when we remove from this place we will, as soon as possible, unite with some other church, where we can carry out the spirit of this covenant and the principles of God’s Word.

**WORSHIP SERVICES**

*I was glad when they said unto me,  
Let us go into the house of the Lord" - Psalm 122*

Sunday Church Services  
7:30 AM and 10:30 AM

Sunday School 9:00 AM

Sunday 10:30 AM worship service broadcast on radio station KJLH-FM (102.3)  
9:00AM to 10:00 AM

**Wednesday Bible Study**

MidDay Bible Study - 12:00 PM  
Bible Study Devotion - 6:45 PM  
Adult Bible Study - 7:00 PM  
Youth Bible Study - 7:00 PM  
Prayer and Praise - 7:45 PM

**Prayer Groups**

Love Prayer Group
Monday  6:00 AM
Peace Prayer Group
Tuesday 12:00 PM
Prayer and Sharing
Wednesday 6:00 AM
Meekness Prayer Group
Saturday 10:00 AM
Early Morning Prayer Group
Sunday 7:00 AM

Get Excited About Christ –
Get Excited About Trinity

Join One or More of The Organizations Listed Below
CHURCH OFFICE PHONE (323) 735-0044  CHURCH OFFICE FAX (323) 735-0219
Church E-Mail:  trinitybaptistc@sbcglobal.net

<table>
<thead>
<tr>
<th>MINISTRY/ORGANIZATION</th>
<th>CHAIRPERSON/LEADER</th>
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<tbody>
<tr>
<td>Basketball Team</td>
<td>Elbert Irving, III</td>
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<tr>
<td>Children’s Ministry</td>
<td>Myra Williams</td>
</tr>
<tr>
<td>Drama Guild</td>
<td>Fannye Wade</td>
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<tr>
<td>First Aid Unit</td>
<td>Levi Smith</td>
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<tr>
<td>History Committee</td>
<td>Nancy McDonald</td>
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<tr>
<td>Hospitality Ministry</td>
<td>Jan Gaskins</td>
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<tr>
<td>Laymen’s League</td>
<td>Timothy Harris</td>
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<td>Married Couples Ministry</td>
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<tr>
<td>New Members Follow-Up Ministry</td>
<td>Naomi Johnson</td>
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<tr>
<td>New Members Orientation</td>
<td>Board of Christian Education</td>
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<tr>
<td>Scholarship Committee</td>
<td>Dr. Harriette Williams</td>
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<tr>
<td>Senior Citizens Ministry</td>
<td>Mable Smoots</td>
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</tbody>
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• AOG Summer Youth Employment  
  Dr. Rhoushelle Bozeman/  
  Dr. Solomon Jones

• Sunday School  
  Clarice Johnson, Superintendent

• Transportation Ministry  
  Joseph Westbrooks

• Academic Tutorial Program  
  Faye Yarbrough/Saundra Wooten

• Usher Board – Youth & Young Adults  
  Fannie Harris

• Usher Board – Senior  
  Rosa Howard

• Men’s Usher Board  
  Michael Gilliam

• Business Owners United  
  La Tonya Willis

• Baptist Youth Fellowship  
  Isis Jones

• AB Youth Ministry  
  Amina Luckett

• Young Black Scholars  
  Delmont Neal & Stephen Roberts

• Youth Ministry  
  Minister John Bernard

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**GENERAL MISSION SOCIETY**  
Rose Blewett, President

- Deborah Circle  
  Arletta Jones

- Dorcas Circle  
  Nazrie Walker

- Elizabeth Circle  
  Martha Hall

- Esther Circle  
  James Gidney

- Claude D. Jolly  
  Ercelena Farmer

- Hannah/Lula Stanley Circle  
  Ardelia Johnson

- Lydia Circle  
  Flora Rutledge

- Mary Circle  
  Jennifer Bruce

- Naomi Circle  
  Shirley Scott

- Ruth/E.J. Laray Circle  
  Sandra Tunstill

- Bertha Whitterson Circle  
  Joyce Hancock

- White Cross & Foreign Mission  
  Joyce Hancock
o Home Mission Mabel Wells

- **MUSIC MINISTRY**
  
o Voices of Trinity Earl Jones
  
o Praise Ensemble Karla Smith
  
o Men’s Chorus Peter Roberts
  
o Youth Orchestra Deacon Solomon Jones
  
o Children’s Choir Sandra Wheeler
  
o Inspirational Sisters Peter Roberts
  
o TBC Praise Dancers Janae Jett/Karen Ingram
Iconography

The windows symbolizing the Trinity consist of a number of elements: as in all the Medallions there is a circular red border. The circle represents Eternity, the color red represents Love.

The two geometric elements are the Triangle and Trefoil. The Triangle represents a plane figure with three equal sides. The removal of any of these three sides destroys the figure and makes it incomplete. The Trefoil is made up of three circles with the central portion after the circles intersect erased. As with the Triangle the removal of any of these three circles, the figure is incomplete unless the three parts make one whole and are equal to each other.

To symbolize the persons of the Trinity, we have used three symbols. The Hand for the Father, the Cross for the Son and the Dove for the Holy Spirit.

The Hand of God is shown pointing downward in an attitude of blessing. The Hand represents the Creator who made heaven and earth and saw what He made and He found it very good. He continues to bless creation. His Son is given the name Emmanuel which means literally, “From the Hand of God.”

The empty green cross represents Jesus Christ Our Saviour and Redeemer. His death upon the Cross on Calvary was a once full and sufficient sacrifice for all the sins of mankind. The Cross is green and empty. Green is the color representing Eternal Life. The Cross is empty because the Lord has risen from the dead and death shall no longer have any dominion.

The Dove represents the Holy Spirit because it is in the form of a Dove that the Holy Spirit comes to Christ at His Baptism.

This New Member’s Handbook was prepared courtesy of the Trinity Baptist Church History Committee