In 1916 the *Relief Society Magazine* published a series of articles entitled "Mothers in Israel." One prominent woman honored was Eliza R. Snow. Though childless, she was called a "mother of mothers in Israel" and praised for her leadership among women, for her intelligence, and for her faithful support of the Church and its leaders (Gates, pp. 183–90).

As in New England, the phrase "mother in Israel" appeared in early Utah history in the obituaries of many faithful women who succored the Church and their families. Sometimes they were older women with large families and sometimes notable women in other circumstances. For example, Mary Fielding Smith had only two children of her own, both young enough when she died that no claim could be made of their future significance, yet at her death, evidently in recognition of her character and commitment, she was called a mother in Israel. A son and a grandson later became Presidents of the Church.

Currently the term is most often found in patriarchal blessings when a woman is promised in substance that she will stand "as a mother in Israel." President Joseph Fielding Smith said, "To be a mother in Israel in the full gospel sense is the highest reward that can come into the life of a woman" (p. 883). It is a promise open to all faithful sisters who love and serve the Lord and keep his commandments, including those who do not have the opportunity to bear children in this life.

The Book of Mormon recounts the history of 2,000 righteous stripling warriors who were able to accomplish great things and receive great blessings because they believed in what they had "been taught by their mothers" (Alma 56:47–48; 57:21). Modern mothers in Israel also have a responsibility to teach their children—and others whom they are in a position to influence—to love the Lord and keep his commandments. The prophets of this dispensation have consistently stressed the importance of committed motherhood both by those who bear and those who care and have counseled that this is a divinely given role important to the salvation and exaltation of God's children.

[See also Motherhood; Women, Roles of.]

**BIBLIOGRAPHY**


the Church and appointed Judge Whitaker as its founding director. The department produced poignant and appealing films such as *Come Back My Son* based on a story from the *Improvement Era* about reactivating an adult member of the *Aaronic Priesthood*. *How Near to the Angels*, the most ambitious LDS film project at that time, was a significant milestone because of its dramatic nature though it was only fifty minutes long. The film had as its theme temple marriage. *A Time for Sowing* showed the effect parents have on the behavior of their children. *Time Pulls the Trigger* looked at the connection between smoking and premature death. *With All Your Heart* showed a relationship between a spiritually sensitive bishop and reverence in Church meetings. *My Brother’s Keeper* and *Shannon* dramatized the reclaiming of less active members of the Church. *The Search for Truth* presented the rational observations and testimonies of scientists on the reconciliation of science and religion. *Worth Waiting For* taught that happy marriages are worth preparing for. The most challenging film produced in this first decade of Church film production, and an enduring favorite, was *Windows of Heaven*, a film on blessings through the law of tithing.

**MAN’S SEARCH FOR HAPPINESS**, the first film written for a non-Mormon audience about the purpose of life, premiered at the 1964 World’s Fair in New York City, where it was viewed by five million people. This film was subsequently translated into more languages than any previous Church film, including Afrikaans, Cantonese, Creole, Czech, Danish, Dutch, Esperanto, Finnish, French, French-Canadian, German, Hmong, Italian, Japanese, Korean, Mandarin, Navajo, Norwegian, Portuguese, Quechua, Quiche, Samoan, Serbo-Croatian, Spanish, Swedish, Tagalog, Taiwanese, Thai, Tongan, and Vietnamese. A Japanese version was filmed in Japan and premiered at the 1970 World’s Fair Expo there.

*No More a Stranger* demonstrated the importance of fellowshipping new members in a *Ward*. *And Should We Die* taught the principle of fasting and prayer. *The Three Witnesses*, a dramatic reenactment of the story of the Three Witnesses to the Book of Mormon, was used widely throughout the Church in teaching this aspect of early Church history. *Meet the Mormons* featured many on-camera, spontaneous interviews and testimonies, and showed the international nature of the Church. It was also translated into many languages. *Jesus Walked* is about the life of Christ and was filmed in the Holy Land.

In addition to the BYU motion picture studio, KSL television has preserved on film many speeches by *General Authorities* and selected specials, such as *Nauvoo*, and *Cumorah, Hill of History*. In 1967 Bonneville Media Communications was organized as a broadcast production facility to help develop a positive media image for the Church and to convey its doctrines and beliefs. Bonneville’s direct gospel messages have included *Our Heavenly Father’s Plan; Together Forever; What is Real; and Labor of Love*. Seasonal gospel films included *Mr. Krueger’s Christmas, Nori’s Christmas Gift*; an animated version of Henry Van Dyke’s *The Other Wise Man*; O. Henry’s Easter story *The Last Leaf*; and *Easter Dream*. Radio and television public service announcements broadcast regularly by over 14,000 stations worldwide, called the *Homefront Series*, are intended to promote family solidarity and to raise awareness of some basic teachings of the Church.

On September 1, 1974, Jesse E. Stay replaced Whitaker as head of the BYU motion picture studio. During Stay’s tenure, *Go Ye Into All the World; The First Vision; Restoration of the Priesthood; and Morality for Youth* were completed.

On September 1, 1983, Peter N. Johnson replaced Stay and oversaw the production of *Teaching, A Renewed Dedication; Five-Year Retrospective of the Church in Action; Cameos on General Authorities; Teacher, Do You Love Me?; Lamp Unto My Feet; Things of My Soul*, a remake of *Man’s Search for Happiness; How Rare a Possession: The Book of Mormon*; and *Called to Serve*—the major Church productions of the 1980s.

In 1991, control of the motion picture studio was transferred from BYU to the Audiovisual Department of the Church.

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