

BONNEVILLE INTERNATIONAL CORPORATION was formed in 1964 as the holding company for the Church's broadcast properties. Bonneville acquired radio and television stations in Seattle, Washington, and additional radio facilities throughout the United States, giving it commercial licenses for seven FM, five AM, and two television stations in 1990.

Three more FCC noncommercial, educational licenses are held by the Church's educational institutions in Utah and Idaho. BRIGHAM YOUNG UNIVERSITY operates KBYU-FM and TV. RICKS COLLEGE operates KRIC-FM, primarily for student training. The production capacity of these stations also allows them to serve Church educational objectives that are unfeasible for commercial broadcast activities.

The Church also holds interests in satellite communications and cable television distribution systems. The first intercontinental satellite transmission between North America and Europe included a performance by the Tabernacle Choir.

Early commercial network affiliation with NBC and CBS led to a basic broadcast philosophy grounded in a belief that FCC licenses are held as a public trust and not as preaching tools. The Church has avoided an evangelistic style of radio and television broadcasting and has limited the religious content of its programming. It is felt that the value and contribution of these facilities would diminish if the stations were used exclusively for religious purposes.

Most of the Church's programming efforts in both radio and television have been keyed to creating a favorable image for the Church rather than presenting its doctrine and making converts. "Music and the Spoken Word," public service announcements, BYU basketball and football games, and an assortment of public affairs and cultural programs have dominated the Church's primary programming content.

The Church's semi-annual general conference broadcasts are a significant exception to this rule. The first general conference was broadcast by KSL in 1924. Since then the broadcast reach of general conference has been expanded to cover much of the world. Through broadcast, cable, satellite, and videotape distribution, the conferences are translated into several languages and distributed to stations in many countries through Bonneville International productions.

During the 1970s the Church experimented with a more direct approach to broadcasting a doc-

trinal message through a prime-time special, "A Christmas Child." Since this broadcast, a number of Church-produced programs have focused on specific doctrinal messages. The production of programs that teach gospel principles directly to the audience has moved higher on the list of Church broadcast priorities.

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## BROTHERHOOD

While members of other Christian denominations may speak metaphorically of all humankind being brothers and sisters and children of God, Latter-day Saints believe it literally in the sense that a FATHER IN HEAVEN and a MOTHER IN HEAVEN created spirit children in a PREMORTAL existence. Those spirit children, born into this or other worlds as mortal men and women, are therefore all of the same "generation" and are literally brothers and sisters, children of deity. Among them is Jesus Christ, who is distinct from other men and women in that he is the Firstborn Son of God in the spirit and the Only Begotten of the Father in the flesh.

An important LDS doctrine based on this belief is the concept of equal opportunity for salvation. Since all mortals are offspring of deity, all have equal access to saving grace and may, through good works and moral progression while living as mortals, become saved by that grace. This doctrine of literal kinship is a major driving force behind the Church's proselytizing activities: Latter-day Saints believe that they have an obligation to teach the gospel of Jesus Christ to all the world because all its inhabitants are their brothers and sisters.

Latter-day Saints also believe in the brotherhood of the priesthood, similar to the SISTERHOOD of the Relief Society; a special bond exists among the members of both an individual PRIESTHOOD QUORUM and the entire body of the priesthood. As explained in scripture and instructions from Church leaders, this bond obligates priesthood holders to act as shepherds for one another and to be actively concerned for the welfare of other

members and their families. In practice, this obligation is largely discharged through monthly HOME TEACHING, a system whereby quorum members visit one another, assessing needs and delivering a spiritual message.

Because stakes and wards of the LDS Church are operated by a lay clergy, most active members, both men and women, serve in some unpaid Church calling (*see* LAY PARTICIPATION AND LEADERSHIP). The service rendered by priesthood holders in their ecclesiastical positions is often labor-intensive and provides an opportunity for close interaction. This system fosters a feeling of brotherhood of service among priesthood holders.

The most common title used by Latter-day Saints in referring to themselves and to each other is “Brother” or “Sister,” though General Authorities of the Church are most often referred to by their more formal titles of “Elder” or “President.”

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## BROTHER OF JARED

The brother of Jared (c. 2200 B.C.) was the first JAREDITE prophet (*see* BOOK OF MORMON: BOOK OF ETHER). He led his people from “the great tower” in Mesopotamia to the Western Hemisphere. “A large and mighty man, and a man highly favored of the Lord” (Ether 1:34), he is remembered most for his very great faith that allowed him to see and converse face to face with the premortal Jesus Christ (Ether 3:13; 12:19–21) and to be shown in VISION all the inhabitants and events of the earth from beginning to end (Ether 3:25).

Only a few details are known about the life and revelations of this ancient PROPHET. In response to his prayer of faith, the Lord did not confound his language or that of his family and friends at the time of the Tower of Babel. Instead, the Lord instructed him to lead those people to a land “choice above all the lands of the earth” (Ether

1:42), and he was promised that his descendants would become a great and righteous nation. They were called the Jaredites. The Lord came in a cloud to tell the brother of Jared where they should travel, but he did not see him (Ether 2:4). They gathered flocks and seeds, and journeyed to a place on the sea that they called Moriancumer (Ether 2:13). Although the Book of Mormon does not give this prophet’s name, Joseph Smith later identified it as Mahonri Moriancumer (*T&S* 2 [1841]:362; *Juvenile Instructor*, Vol. 27 [May 1, 1892]:282).

For four years the Jaredites dwelt in tents on the seashore. During those years, the brother of Jared apparently ceased praying for guidance, and when the Lord appeared again in a cloud, he talked with him for three hours and chastened him, which caused him to repent and return to favor with God. Latter-day Saints see this as evidence of God’s concern for his children, of the importance of daily prayer, and of the fact that the Spirit of the Lord will not always strive with man, even with a great prophet, unless he continues to petition the Lord in righteousness (Ether 2:15).

The brother of Jared built eight unique barges (Ether 2:16–25) in which to cross the ocean. Then he prepared sixteen clear molten stones and asked the Lord to make them shine to illuminate the inside of the barges (Ether 3:1–5). As the Lord touched the stones, the brother of Jared saw the finger of the Lord and was “struck with fear” (Ether 3:6). Never before, the record states, had man come before God with such exceeding faith; as a result, he was brought into the presence of the Lord Jesus Christ and saw the premortal SPIRIT BODY of Christ (Ether 3:9–13).

In this vision, the brother of Jared learned many things: he was told that he had been redeemed from the Fall; he saw that human beings were physically created in the image of God and that the spirit body of Jesus looked the same as would his future physical body; he beheld all the inhabitants of the earth from the beginning to the end; and he learned many other sacred things, which he was commanded to record in a cryptic language, sealed up to come forth in the “due time” of the Lord (Ether 3:24; 4:1–2). With that record he included two stones that had been prepared by the Lord to aid future prophets in interpreting the record. For all these reasons, Latter-day Saints esteem the brother of Jared as one of the mightiest prophets who ever lived.