Shepherding The Migrant Filipinos: Recounting Radio Veritas Asia's Filipino Service Operation (1990-2018)

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Introduction

Radio Veritas Asia (RVA) is an international non-profit broadcasting media owned and founded by the Association of Asian Catholic Churches in 1969. On its 50th anniversary in 2019, Luis Antonio Cardinal Tagle articulated that RVA "had the goals of spreading the truth, driving away illiteracy, and directing the minds of Asian peoples to the true values and meaning of life."[1] Plainly spoken, RVA's main goal is to nurture Christianity in Asia. The soil of Asian culture is different from that of the West, making it hard for the seeds of Christianity to flower, let alone be planted. From this advocacy of the Asian Catholic leaders came a vision that materialized into a continental radio station that is currently overseen by the Federation of Asian Bishops' Conferences (FABC). Radio Veritas Asia is one of FABC's prevailing milestones in its aspirations of fostering Asian Catholicism. In its mission of Asian evangelism, RVA historically reached out as well to Filipinos, both in the diaspora and in Catholic Philippines.

1 University of Santo Tomas, "Radio Veritas celebrates 50 years of Establishment; Apostolic Nuncio leads Thanksgiving Mass at UST," *University of Santo Tomas,* http://www.ust.edu.ph/radio-veritas-celebrates-50-years-of-establishment-apostolic -nuncio-leads-thanksgiving-mass-at-ust/ (Accessed on March 12, 2021).

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Conversion and growth have been vibrant themes in the long history of Christianity in Asia. As far back as the 16th century, fleets with hoisted European flags sailed through the culturally mosaic continent of Asia in its mission of making Christianity known to the other side of the world. From the countless stories of subtle evangelism through secretly sent missionaries up to the outright use of colonialism, it was a mission challenging to fulfill. Nevertheless, moving forward to the 20th century, the Holy Father, Pope Pius XII, long envisioned a continental radio station for Asia, an instrument that he believed could penetrate Asia with the dawning of a new industrial revolution.

For a significant period, the Asians were unyielding in accepting Christianity, as in the case of the tiger countries of East Asia. For instance, the Korean Peninsula secluded itself from the 1850s until 1876 to reject the influx of Christianity.[2] One nation, however, welcomed the precepts of Catholicism *en masse*, the Filipinos. The case of the Philippines was different compared to its Asian neighbors. The Spanish imperial fleet's docking in the Philippines not only signified the beginning of the nation's Hispanization under the spheres of colonialism but, along with it, the birth of Christianity.

In the 16th century, the Spanish missionaries saw the opportunity to evangelize the Philippines as their stratified political compositions were tolerant of cultural exchanges. The growth of Catholicism gradually progressed through a period of conversion through the efforts of the religious

2 Young Ick Lew and The Korea Society, *Brief History of Korea: A Bird's Eye View* (New York: The Korea Society, 2000), 18.

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orders sent to the Philippines.[3] As described by Ambrose Coleman, "The religious orders planted themselves firmly in the colony, and spread themselves everywhere, winning the natives to Christ, keeping them also in loyal obedience to that great European power by whose means the missionaries had been sent to them."[4] According to James Robertson, the efforts of the religious congregations' mission of conversion were able to create a devout Catholic nation in just over the next century:

It is approximately correct to say that since the beginning of the seventeenth century, the predominant religion of the Philippine Islands (always keeping in mind the Mohammedanism of the Moros of the south and the paganism of the wild peoples) has been the Roman Catholic.[5]

The foundations of Catholicism in the Philippines prevail as exemplary though not indefectible. In Asia, a 1970's publication by the New York Times came up with data that only 2.5% of the Asian population profess the Catholic Faith, 2/3 of which are Filipinos, with a considerable portion of nominal Catholics.[6] In the 1960s, the western world opened a chapter characterized by modernism and liberalism, all of which no

3 The Catholic Church under the Spanish government was not directly under the supervision of the Pope at the time because of the Patronato Real, an agreement giving the Spanish monarchy direct control over the Hispanic Catholic Churches. In exchange for the conversion of the pagans, Spain was given the discretion to act and proselytize without consulting the Holy See. Ramon Stephen B. Aguilos, "Church Realities in the Philippines: 1900-1965," https://dialnet.unirioja.es/descarga/articulo/233617.pdf (Accessed on March 12, 2021).

4 Ambrose Coleman O.P., *Friars in the Philippines* (Boston: Marlier, Callanan & Co., 1899), 13.

5 James Alexander Robertson, "Catholicism in the Philippine Islands," *The Catholic Historical Review* 3, no. 4 (1918): 382, http://www.jstor.org/stable/25011532 (Accessed March 12, 2021).

6 Edward B. Fiske, "Catholicism in Asia: Impact Modest," New York Times, Nov. 27, 1970. Accessed on March 12, 2021, https://www.nytimes.com/1970/11/27/archives/catholicism-in-asia-impact-modest-catholicism-in -asia-mostly-a.html.

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longer fashioned European Christianity. Christianity's once shared power and influence in Europe, the *Fons et Origo* of Asian Christianity, began to decrease drastically.[7]

One of the primary reasons the Church found it necessary to create a continental radio station was the advancement of Asian communism that forbade Christianity to propagate. On this account, Gregoire Pierre Cardinal Agagaianian, the Pro-Prefect of the Congregation for the Propagation of the Faith, was sent to the Philippines by Pope Pius XII during the Christmas month of 1958 to preside over the *Conventus Episcoporum Asiae Austro-orientalis* and to address the missionary needs of Asia. The convention of Asian Bishops at the University of Santo Tomas resolved to address the communist threat as attested to in this account:

> To remedy the restrictions on the Word of God and the Church by Communism, they resolved to establish a radio to nourish the Catholics in China, Vietnam, and Korea. The airwaves crossed the boundaries and ministered to the people affected by Communism.[8]

The bishops' desire was to reach out to the whole of Asia by creating a radio station that serves as a "forum for the people of Asian countries to learn from one another's achievements and failures."[9] The radio station was to serve as a center of information, having the capacity to communicate in the different languages of Asia. The establishment of the radio station was crucial for Catholic Philippines as well, especially for those in the diaspora. Hence, the Filipino Service Operation (FSO)

7 Michael J. Walsh, "The Religious Crisis of the 1960s," *The Catholic Historical Review,* vol. 96, no. 1 (2010): 87, Accessed on March 21, 2021, https://doi.org/10.1353/cat.0.0611.

8 Claretian Missionaries, "Radio Veritas on its 50th Anniversary," *Claret,* https://www.claret.org /radio-veritas-on-its-50th-anniversary/ (Accessed on July 13, 2022).

9 Private Collection of Radio Veritas Asia, "Radio Veritas Asia" (Profile, Radio Veritas Asia), 1.

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was established within RVA to address the needs of Overseas Filipino Workers (OFWs).

This article will trace the formation of Radio Veritas Asia and how this ultimately led to the creation of the Filipino Service Operation. The researcher used primary and secondary sources, including profile reports, organizational research, newspapers, books, credible websites, and oral history, to support the research.

The Formation of Radio Veritas Asia

The Asian Bishops agreed to build and establish the radio station in the Philippines. Apart from being the bastion of Asian Christianity, the country's political climate and geographical location were the fundamental reasons for the choice. The Philippines was a democratic state with respect for religious freedom, and it allowed the establishment of privately-owned radio stations. Since the country is also located centrally in Southeast Asia, Manila was a practical choice.[10]

To actualize the vision, Rufino J. Cardinal Santos led the Asian Bishops to ensure that the envisioned radio station would not remain a dream. As described in a monograph, "The dream posed a big problem considering that the vast project of putting up a radio station is not an easy one."[11] Of the various mass communication platforms available, the bishops had chosen radio as the primary medium of evangelism. Radio was most practical because the development process was less demanding compared to, for example, printed materials.

10 Private Collection of Radio Veritas Asia, "Radio Veritas Asia: A Historical Perspective" (Research, Radio Veritas Asia Programme Research), 1.

11 Philippine Radio Educational and Information Center, "Radio Veritas: The Station of the Church in the Far East and Southeast Asia," 4.

Also, radio was more convenient for consumers because the platform required simple listening.[12]

Nevertheless, the establishment of the radio station was made possible by bringing together people from different walks of life. Throughout the station's formation were difficulties, from financial challenges to the enduring process of arranging the legal requirements up to the difficult task of building construction and equipment installation. Nevertheless, the station managed to bring its mission to Asia by creating a more extensive network of collaborators committed deeply to the mission of evangelization who were equipped with proficient capabilities.

A Salesian priest, Father Johannes Rauh SDB, formerly a mission procurator for the project, conceived the radio station's name.[13] According to a monograph, when Cardinal Santos asked Father Rauh about a possible name for the station, Rauh replied:

> We all agree that the purpose of this Christian radio station is to preach the truth, bear witness to the truth, and spread a message of truth to all people of goodwill. Would the Latin word *Veritas* (truth) not be an excellent name for the Asian station?[14]

From then on, the name *Radio Veritas* (RV)[15] hovered over Asia as an embodiment of contemporary Christian evange-

12 John A. Lent, "Philippine Radio — History and Problems," https://www.asj.upd.edu.ph /mediabox/archive/ASJ-06-01-1968/lent-philippine-radio-history-problems.pdf (Accessed on June 7, 2021), 44-45.

13 Nestor C. Impelido, *Salesians in the Philippines: Establishment and Development from Delegation to Province, 1951-1963* (Makati: Don Bosco Press, 2007), 117.

14 Remo Bati SDB, *Passing on his Brilliance: Salesian Pioneers in the Philippines,* 1951-1963 (Self-pub., Don Bosco Technical Institution), 213.

15 It was only in 1977 when the station officially assumed the name Radio Veritas Asia. For historical accuracy, parts of this paper discussing the radio station from 1969 to 1976 will address the station as Radio Veritas (RV).

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lism. During the inauguration of RV on April 11, 1969, the station broadcasted Pope Paul VI's special message: "That with God's help, the Bishops of Southeast Asia will bring this immensely significant enterprise to full achievement, aided by the unselfish contribution of Clergy and People which we earnestly solicit."[16] The message of the Holy Father summarized the narrative of how RV was built, not only by God's providence but by the hard work of the founders. Unfortunately, RV had to close its overseas operation in 1973 when one of its broken radio transmitters remained unrepaired due to budget constraints[17] A new committee of pastoral leaders was then formed to lead RV in rebuilding the station with a more vital backbone.

In its first establishment, only a few Asian countries were represented, which were also experiencing financial constraints. At the time, RV's management, also known as the Philippine Radio Educational and Information Center (PREIC), was composed of seven Bishops from the Philippines who worked with three non-Filipino bishops from Colombo, Thailand, and Hong Kong, representing the other Asian churches from the central, far east, and southeast.[18] This stood out as one of the dilemmas that weakened the oversight of RV. If RV should return strong with a well-backed vision for the Asian region, it should be supported by an expanded representation of the Asian Churches.

In 1974, a redrafted budget, presented by Fr. Hugo Delbaere CICM and Fr. Jean Desautels SJ, was sent to the Asian churches in the south, far east, and the southeast along

16 "25 Years of Radio Veritas' Activities," *L'Osservatore Romano,* 32-33.

17 Private Collection of Radio Veritas Asia, "Radio Veritas Asia," 9.

18 Philippine Radio Educational and Information Center, "Radio Veritas: The Station of the Church in the Far East and Southeast Asia," 2.

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with a uniform, comprehensive questionnaire as attested to in the following account:

> Early in July, Fr. Desautels sent a questionnaire concerning Radio Veritas Overseas Services to 14 countries in Asia, to Archbishops, Bishops, and other knowledgeable people. Mr. Caesar D'Mello, a Mass Communication graduate of the Ateneo de Manila helped in formulating this questionnaire and further continued to help with the tabulation of the answers.[19]

The questionnaire was created to assess the local churches' level of commitment to the station's restoration. The Asian Bishops were reportedly enthusiastic and confident about their responsibility in funding and active participation in the RV restoration. Three major summits were then held in 1974 with the participation of delegates from Bangkok, Colombo, and Tokyo to discuss commonly agreed regulations. Each of the major summits represented by three Asian blocs outlined formal arrangements that RV would adopt.

The three summits resolved some issues that previously limited RV from fulfilling its mission. The first was collaborative engagement. The concept of RV was initially proposed by the Holy See's Prefect of the Sacred Congregation for the Propagation of the Faith and not directly by the Asian bishops themselves. There was a subtle concern regarding the level of commitment of the various Asian bishops to the project. The summit in Bangkok resolved the issue by way of a common agreement that RV should and will be a common project of the fraternal churches of Asia.[20]

Secondly, as Father Bernard Dasshi Tang expressed retrospectively, "It is not easy to develop a community with people from different cultures and classes and to deal with bishops,

19 Private Collection of Radio Veritas Asia, "Radio Veritas Asia," 11.
20 Private Collection of Radio Veritas Asia, "Radio Veritas Asia," 11.

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priests, nuns, and laypeople from different traditions."[21] Asian representatives from South Asia concurred in a summit held in Colombo that in order to be understood and accepted by all Asians, a program policy should minimize cultural barriers and concentrate on what binds Asians together as Christians.[22]

The third significant restructuring agreement was forged in a summit held in Tokyo by the East Asian prelates.[23] While PREIC would still continue as the legal administrative body for RV, the responsibility of the overseas operation would now be fully assumed by the FABC and not just by a few Asian bishops. FABC's assumption of responsibility thereby made RV's projects and programs a collective mission of all the Asian Catholic Churches.

With the success of the three summits held in the different parts of Asia, a momentous occasion followed when in January of 1975, 23 Asian bishops met in the Philippines to discuss how RV could move forward. According to an account,

> This meeting marked the first time in the history of the station when the total concept of the Veritas Apostolate was examined in depth from every possible point of view. The policies and guidelines that evolved during this meeting have guided Radio Veritas to reach its present status and continue to inspire it.[24]

Radio Veritas was originally conceptualized to cater to the population of Asia, excluding the Filipino people, since the Philippines was already a Catholic country. However, it was

21 Bernard Dashssi Tang, interview by author, February 2022, Quezon City, Sent Via Email in author's possession.

22 Private Collection of Radio Veritas Asia, "Radio Veritas Asia: A Historical Perspective," 6.

23 Private Collection of Radio Veritas Asia, "Radio Veritas Asia: A Historical Perspective," 6.

24 Private Collection of Radio Veritas Asia, "Radio Veritas Asia," 11.

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decided that a Filipino domestic service would also be established in compensation for the Filipino clergy who exerted considerable effort to create the station in the 1960s.[25] Though still under the office of Radio Veritas, the domestic service was called Radio Veritas Philippines (RVP). When the overseas operation closed in 1973, the Filipino domestic service continued its broadcasts, unaffected by the earlier breakdown of transmitters.

Following the re-establishment of Radio Veritas in 1974, representatives of the FABC and the CBCP met to discuss their respective duties concerning the operations of Radio Veritas, as mentioned in this account:

> … lest the past mistakes and errors which caused the sudden death of RVOverseas in 1973 be forgotten and repeated, the FABC and CBCP decided to enter into a formal agreement. It would, in terms acceptable to the law of the Philippines, present a structure under which the FABC and the CBCP could preserve the ownership and define their own individual authority and responsibility regarding the management and financing of their own respective operation as well as the joint administration and joint financing of the supportive common services and activities.[26]

It was agreed to separate the management and the station operations of the Filipino domestic service from the overseas service for practical reasons. The FABC would take full responsibility for the overseas operation, while the Catholic Bishops' Conference of the Philippines (CBCP) would be responsible for the domestic services of the station.[27] Despite

25 James B. Reuter S.J., "The CBCP owns Radio Veritas," *Philippine Journalism Review* (1991): 24.

26 Private Collection of Radio Veritas Asia, "Agreement Between the FABC and the CBCP on Radio Veritas," 2.

27 Private Collection of Radio Veritas Asia, "Radio Veritas Asia: A Historical Perspective," 6.

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their separation, PREIC would still act as the legal representative of RV for the FABC, and the RVP for the CBCP. The arrangement was to give the Asian Church and the Philippine Church a focused, proactive role in administering each of their assigned operations. Given the financial limitations of the stakeholders in both operations, the separation was intended for both CBCP and FABC to maximize their financial autonomy and responsibility in the functions they were assuming.

In 1977, RV rebranded its name and had since been called Radio Veritas Asia.[28] Later, a group of evaluators was consulted by RVA to assess the needed strategies for the continuous growth of the station. The group recommended that for RVA's growth to be well-coordinated, the institutions of RVA and RVP should merge again while maintaining separate managements under the FABC and CBCP, respectively.[29] RVA enacted this recommendation in 1982, merging once more RVP into RVA. However, RVP and RVA separated again in 1990 when RVP transitioned into a commercial radio station. In contrast, RVA remained a non-profit international broadcasting station. While RVP was now in-charge of evangelism in the Philippines domestically, RVA focused on the wider Asian community.

The Filipino Service Operation

One of the last joint projects by both RVP and RVA before the 1990 transition of RVP was the operation of the FSO. Technically, the Philippine Church was no longer a direct responsibility of RVA since RVP was already set in place for the Philippines. The main responsibility of RVA was to focus

28 Private Collection of Radio Veritas Asia, "Radio Veritas Asia," 14.

29 Private Collection of Radio Veritas Asia, "Radio Veritas Asia: A Historical Perspective," 11.

its evangelism on Asia, excluding the Philippines. However, RVA faced a new challenge for the Philippine Church due to the situation of Filipino Catholics in the diaspora. Filipino overseas workers faced the problem of practicing their Catholic faith under the restrictive environment of some non-Christian countries.[30] This ultimately led to the creation of the Filipino Service Operation, an overseas broadcasting service under RVA with migrant Filipinos as the target audience. The operation opened on December 16, 1990.[31] The general and specific objectives of the FSO were as follows:

> General objectives: (1) to reach out and respond meaningfully to the unique needs inherent in the life situations of the migrant workers; (2) to serve as a link between the Middle East and the home country; (3) to sustain and deepen the Christian life of Filipino migrant workers; (4) to inculcate among Overseas Filipino Workers (OFWs) needed values which are essential in equipping migrant workers for life in foreign lands without their families, uprooted from their culture and faith.
>
> Specific objectives: (1) to give migrant workers the latest updates on developments in the Philippines; (2) to be able to help migrant workers to adapt to a foreign culture; (3) to help OFWs in imbibing a meaningful Christian witnessing in a foreign culture and a foreign faith milieu; (4) to be of assistance to migrant workers who are in a unique position of promoting Christian values, hence, reaffirming and strengthening the OFW's potential of being a missionary overseas.[32]

30 Private Collection of Radio Veritas Asia, "The Filipino Service: Reaching out to Filipinos in Diaspora" Program (Report, Radio Veritas Asia), 1.

31 Erlinda G. So & Manuel Bongayan SVD., "Memorandum of Agreement on Pilipino-English Service to the Middle East" (Memorandum of Agreement, January 15, 1991)

32 Private Collection of Radio Veritas Asia, "Filipino Service: A Program Profile." (Profile Report, Radio Veritas Asia), 3.

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These objectives translated into creating relevant radio programs that endeavored to support their Christian faith, keep them culturally rooted as Filipinos, and provide public services for those in need.

Unlike its other language services, RVA launched its FSO for the diasporic Filipinos in the Middle East with no specific allocated funds or studio. Budget allotments for the service were appropriated from the excess funds of the news section.[33] Moreover, RVA appealed for donations to support FSO's operations. With a limited budget purely dependent on excess funds and self-initiated donations, the staff already holding existing workloads in RVA were requested to assume responsibility for the operations of FSO. They were urged to treat their workload as an act of charity and were reminded not to expect additional compensation for their services to the FSO.[34]

After the conclusive separation of RVP and RVA, the workforce of FSO was all left to the care of RVA, reducing the talents that comprised the operation. RVA responded to the reduction by maximizing the resources that it had, as stipulated in a memorandum released by the management:

> Program hosts and producers are responsible for preparing programs for the broadcast; work entails research, scripting, voicing, and coordinating other production-related activities. The broadcast staff will simultaneously serve as the editorial or program committee, together with the OPM… Major decisions concerning programming shall also be collectively decided upon by the group. [35]

33 Private Collection of Radio Veritas Asia, "The Filipino Service: A Profile Update" (Profile Report Update 1991), 5.

34 Private Collection of Radio Veritas Asia, "The Filipino Service: A profile Update", 5.

35 Private Collection of Radio Veritas Asia, "The Filipino Service: A profile Update," 4.

RVA faced all these challenges not by fretting over its limited machinery but by partnering with other organizations. For example, RVA did not possess sufficient hard data that would provide information concerning the widely-distributed OFWs. The difference between FSO and the other Asian language services was that the latter had audiences placed in specific geographical locations. FSO's audience, the OFWs, was scattered across the vast region of Asia. Determining the target audience for marketing, demographic count, and viewership was a problem for FSO.[36] With a limited budget dependent on excess appropriations, RVA did not have the resources to commission a scientific survey to determine the listenership population of the diasporic Filipinos.

Instead of launching its own survey, RVA sought to partner with different non-profit organizations (NGOs) to gain access to their data, as expounded by Suzette Han:

> Despite the odds, the Filipino Service is still hoping that it could undertake some tie-up with an organized NGO that deals with migrants. It will continue to look for ways where the survey could be undertaken on a more massive scale. Further, this activity is hoped to be combined with a vigorous promotion campaign for the broadcast.[37]

RVA also partnered with government agencies such as the Philippine Overseas Employment Administration (POEA) to determine the number of OFWs in various countries.[38] Eventually, RVA built its audience profile by 2002 as feedback from Filipino migrants started arriving in RVA in the form of

36 Private Collection of Radio Veritas Asia, "Plans and Recommendations for the Filipino Service Operations" (Recommendation Report, 17 November 2005), 2.

37 Suzette C. Han, "Filipino Service December 16, 1990: 19 Years in Service," 1-2.

38 Private Collection of Radio Veritas Asia, "Filipino Service: A Program Profile," 9.

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emails, text messages, and even physical visits to the station during the vacations of OFW listeners.[39]

A certain Filipino seaman in Hong Kong wrote some feedback to RVA and has expressed his sentiments about the creation of FSO:

> Whatever the purpose for which this station came into being, it is giving us a homely atmosphere on board. Thirty minutes of your company in this limitless sea is enough to fill our hearts with joy. I hope this will continue until the last Filipino seaman is home.[40]

Even after 15 years since it first broadcasted to migrant Filipinos, the FSO operation continued to be understaffed with a budget deficiency and without sufficient means to launch promotional tours to expand its listenership.[41] Nevertheless, in place of promotional tours, RVA engaged in promotional activities by partnering with travel agencies at the Ninoy Aquino International Airport (NAIA). The previously created partnerships of RVA with various NGOs were further tapped by their participation in the organized festivities and programs for migrant Filipino workers. [42] Meanwhile, the OFW population around the world continued to increase and expand and was no longer confined to the regions of Asia.

In 1990, FSO started its service mainly in the Middle East or the western sphere of Asia as an immediate response to the Kuwait invasion. The broadcast was expanded to the Filipinos in the Mediterranean, Spain, Portugal, and Russia

39 Private Collection of Radio Veritas Asia, "Filipino Service: A Program Profile," 10.

40 Private Collection of Radio Veritas Asia, "Filipino Service: A Program Profile," 17.

41 Private Collection of Radio Veritas Asia, "Plans and Recommendations for the Filipino Service Operation," 2.

42 Private Collection of Radio Veritas Asia, "Plans and Recommendations for the Filipino Service Operation," 1.

in the following year. By 1994, the East Asian service of FSO commenced in Japan, Taiwan, Hong Kong, and Korea. FSO also reached migrant Filipinos in East Africa, Libya, Italy, the United Kingdom, Greece, Denmark, and North America.[43] RVA partnered with Radio Vaticana in October 2009 to amplify the frequency signals in the Middle East to reach out further to the Filipino diaspora.[44]

RVA's Transition to Online Streaming and Eventual Closure of FSO

Since its establishment in 1969, Radio Veritas Asia has risen above many challenges in the form of social changes and financial difficulties. However, it also experienced new doors opening in the service of the Church in Asia. The introduction of new technologies and evolving new media platforms provided new opportunities for the mission. In 2010, RVA started assimilating its broadcast radio to the new media by computerizing some of its radio programs.[45] In 2018, RVA officially transitioned its radio broadcasting operations into a fully functioning online streaming platform, more suitable to spread the Gospel according to the needs and demands of the milieu. FSO was part of the several language services of RVA to transition to an online platform. After almost 28 years, however, it was closed before the end of 2018, shortly after its transition. According to Father Tang, "The Filipino Language Service of RVA was closed as it was deemed redundant to what Veritas 846 is already doing," adding further that "Veritas 846

43 Private Collection of Radio Veritas Asia, "Filipino Service: A Program Profile," 4.

44 Suzette C. Han, "Filipino Service December 16, 1990: 19 Years in Service," 3.

45 Suzette C. Han, "Filipino Service December 16, 1990: 19 Years in Service," 1.

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is at the service for the Filipino audience, and I don't think that the Filipino Service needs to return to RVA."[46]

Conclusion

The history of Radio Veritas Asia and its Filipino Service Operation is undoubtedly part and parcel of the history of the Church in Asia. The situation of Asia's Catholic populations in the 1960s, some of whom were living under repressive regimes, compelled the Catholic Church to establish a continental radio station that would serve the spiritual and human needs of Asian Catholics. Indeed, it was evangelism that built up the beginnings of Catholicism in Asia, and only through evangelism can Asian Catholicism thrive. RVA became Asia's beacon of hope that fostered common compassion, cultural understanding, and collective dialogue, all centering on the values of Christianity.

Throughout the historical development of RVA were countless challenges that almost permanently closed the radio station. Nevertheless, with the dedication and faith of all the people behind the international broadcasting platform, RVA continued not only to be the voice of Asian Christianity but a station that brought Christ to Asians on a global scale. The Filipino Service Operation was instrumental in transforming Filipino migrants into instruments of evangelization who have become missionaries by preaching the faith in deeds and in words in their host countries. Radio Veritas Asia and its Filipino Service Operation will remain among FABC's greatest legacies because it was able to do what Christ commissioned His disciples to do — to bring His love to all nations, no matter the cost.

46 Bernard Dashssi Tang, interview by author, February 2022, Quezon City, Sent Via Email in author's possession.

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