

countless numbers of lives that he touched, Brandon Barrett will forever be remembered as a hero.

He is survived by his mother, Cindy Barrett; his father, Brett Barrett; his sisters, Ashley and Taylor Barrett; his brother, Brock Barrett; and his grandmother, Carmen Johnson. Additional survivors include several aunts, uncles and cousins.

Visitation will be held on Friday, May 14, 2010 from 4 p.m. to 8 p.m. in the Marion High School Bill Green Athletic Arena, 750 W. 26th Street, Marion, IN 46953.

A funeral service will be held at 10 a.m. on Saturday, May 15, 2010, also at the MHS Bill Green Athletic Arena. A burial service will follow at Gardens of Memory, 11201 S. Marion Rd. 35, Marion, IN 46952.

In lieu of flowers, donations can be made for those wishing to contribute to a memorial and scholarship fund in Brandon's name. Please send contributions to STAR Wealth Management, Capt. Brandon A. Barrett Memorial Fund, 3610 River Crossing Parkway—Suite 190, Indianapolis, IN 46240.

Local arrangements are being handled by Needham-Storey-Wampner Funeral Service, North Chapel, 1341 N. Baldwin Avenue, Marion, IN.

Barrett was killed in Afghanistan a week ago today, 60 days before he was scheduled to return home from his tour in combat.

His sister, Ashley Barrett, said she and her family are looking forward to allowing her brother to be at peace by finally laying his body to rest.

More details regarding his killing were reported this week by The Sunday Times, of London.

"That article was very upsetting to read," Ashley Barrett said.

She said the information reported in the British newspaper was more than what the family received in the casualty report provided by the U.S. Marine Corps.

According to the article, under the headline, "Swift and bloody: the Taliban's revenge," a Taliban gunman shot Barrett while he was fortifying his post in the Helmand town of Marjah. Barrett and Lance Corporal Marcus Lounello, 21, did not have their flak jackets on because of the heat that day. The Times article said Barrett was shot in the chest as he stood between two armored vehicles and died before a medical team could reach him, and Lounello was also shot and suffered extreme internal injuries; Lounello is expected to recover.

"It's surreal" Captain Tony Zinni, Barrett's commanding officer in the 1st Battalion, 6th Marine Regiment, told the Times on Saturday. "I keep expecting him to walk around the corner, big smile on his face."

Barrett had been well known in Marjah, according to the article. He guarded a post that checked traffic coming in and out of the town that was once a Taliban stronghold. The city was taken over by the Marines and their Afghan allies in February. Zinni told the Times that it was generally a boring duty, but Barrett was good about it.

According to the article, Barrett would visit the neighborhood elders in Marjah, and could even partially speak their language—Pashto.

Zinni told the Times he thinks the lieutenant was targeted and it makes him angry.

"Everyone in the block knew him, knew he was the officer," the captain said of Barrett.

Barrett was the first death in Marjah for the battalion's weapons company.

Barrett's friend, Andrew Morrell of Marion, said the efforts Barrett made to know the elders in Marjah and learn their language was part of his character:

"The main reason why Jesus affected the lives of so many people in his ministry in Galilee is because he dwelt amongst the people. This is the exact same reason why Brandon made such an impact among friends, family, but even more, strangers," wrote Morrell, who, communicated by e-mail while in Israel.

CALLING ON MOROCCO TO RESPECT HUMAN RIGHTS AND RELIGIOUS FREEDOM

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Virginia (Mr. WOLF) is recognized for 5 minutes.

Mr. WOLF. Mr. Speaker, I rise today to bring to the attention of my colleagues the precarious situation of Christians and other religious minorities in Morocco. In March, Moroccan authorities deported approximately 40 U.S. citizens and scores of our foreign nationals. The individuals deported were charged with proselytism, which is against the law in Morocco. However, Moroccan authorities have refused to turn over any evidence or offer any explanation of the charges.

Among the individuals who were deported or denied reentry were businessmen, educators, humanitarian and social workers, many of whom had resided in Morocco for over a decade in full compliance with the law. Those deported were reportedly forced to leave the country within 2 hours of being questioned by authorities, leaving all of their belongings behind.

As a result, a number of organizations which were run by foreign nationals and provided vital community services have been shuttered. One organization which has been adversely affected is the Village of Hope orphanage in Morocco's Atlas Mountains. Time Magazine reported that: "The Village of Hope deportations are part of what appears to be a widespread crackdown on Christian workers in Morocco."

A New Zealand native and staff of the orphanage, Chris Broadbent, told Time that "most of the couples were there as foster parents and had raised these children since infancy."

Colorado couple Eddie and Lynn Padilla were amongst those expelled from the Village of Hope, forced to leave their two Moroccan sons behind. Mr. Padilla told 9 News Colorado that his 2-year-old son, Samir, "didn't understand what was happening but knew it wasn't good." He went on to describe the heart-wrenching story of their sudden separation and how Samir jumped into his father's arms and cried, "I want to go with you, Daddy."

The harsh nature of these expulsions call into question the longstanding friendship and mutual cooperation between the United States and Morocco dating back to the letter the Sultan of Morocco sent to George Washington at Valley Forge declaring that American vessels were permitted to enter Moroccan

ports to "take refreshments and enjoy in them the same privileges and immunities as those of the other nations." This letter signified the first official recognition of our fledgling Nation.

I have worked with Moroccan and U.S. officials over the last 2 months in an attempt to find a satisfactory solution to this matter. Unfortunately, the Moroccan Government seems to be unwilling to compromise, as evidenced by a recent letter I received from a representative of the King.

Earlier this week, 10 additional foreign nationals were asked to leave the country. It is our responsibility to speak out on behalf of human rights abuses which have been perpetrated by the Moroccan Government.

President Reagan modeled this approach by consistently speaking out on behalf of the persecuted and tirelessly defending human rights and religious freedom.

Today I sent Secretary of State Clinton a letter asking her to issue a travel advisory for Morocco so all U.S. citizens are aware of the potential risks. Additionally, the Tom Lantos Human Rights Commission, which I cochair, will hold a hearing on June 17 to further explore the issues of human rights and religious freedom in Morocco.

I call on the Government of Morocco again to uphold its commitment to the principles of religious tolerance and freedom that for so long made it a model of tolerance and modernity in the Arab world.

Again, I call on our Embassy, and I think our ambassador should be speaking out, the State Department should be speaking out, and the White House should be speaking out to raise this issue with Moroccan authorities at the highest levels in defending the rights and interests of these American citizens whose lives have been shattered by these events.

[From Time, Mar. 21, 2010]

IN MOROCCO, A CRACKDOWN ON CHRISTIAN AID WORKERS

(By Lisa Abend)

March 8 is not a day that Chris Broadbent will soon forget. The preceding weekend, gendarmes entered the Village of Hope, a Christian-run orphanage in Morocco's Atlas Mountains where Broadbent, a New Zealand native, worked as a human resources manager, and began questioning children and staff. At first, he and the other foreign workers were assured that the interrogation was routine. But as it dragged on, the questions turned to subjects like "How do you pray?" and the police began searching homes on the compound for children's Bibles. On Monday morning, after being held in a separate room from the orphanage's 33 children, Broadbent and his 15 colleagues were summarily deported from Morocco, accused of illegally proselytizing for their faith.

"Most of the couples were there as foster parents and had raised these children since infancy," Broadbent says. "When they were told that their parents had to leave, it was chaos—the kids were running after any adult

they could find, and just holding on. It was the most devastating thing I've ever seen."

The Village of Hope deportations are part of what appears to be a widespread crackdown on Christian aid workers in Morocco. An estimated 40 foreigners—including Dutch, British, American and Korean citizens—have been deported this month, including Broadbent and his colleagues. Among them were an Egyptian Catholic priest in the northern city of Larache and a Korean-born Protestant pastor in Marrakesh who was arrested as he led services in his church. And this past week, authorities searched an orphanage founded by American missionaries in the town of Azrou called The Children's Haven. Salim Sefiane, a Moroccan who was raised at the orphanage and is still in touch with workers there, said the officials interrogated the orphanage staff and asked children as young as 8 years old to demonstrate how they pray. No action has been taken yet against the orphanage's workers, Sefiane said.

The large-scale deportations came as a surprise in a nation that is among the most liberal of Muslim countries. Although trying to convert Muslims to other faiths is illegal, Morocco tolerates the presence of other religions and is home to a number of churches and synagogues. "There are several things about this that are really striking," says Spanish journalist Ignacio Cembrero, who has written several books about the country. "There have been occasional deportations of people accused of proselytizing before, but never so many at once, and they've never expelled a Catholic before. And for the police to enter a church on Sunday, during services, to arrest people? Absolutely unprecedented."

According to the Moroccan government, the deportees all broke the law, using their status as aid workers to cover their proselytizing. "They are guilty of trying to undermine the faith of Muslims," Interior Minister Tayeb Cherkaoui said in a press release.

But were they? Broadbent denies the charges. Part of his job at the Village of Hope was to ensure that staff members understood the rules prohibiting proselytizing, and he notes that all the orphanage's children received instruction in Islam. "We weren't teaching Christianity in any formal way," he says. But asked if reading the Bible to Muslim children constitutes proselytizing, he said, "We understood that it wasn't. And in any case, the authorities have always known that these children were being raised in Christian families." In fact, Village of Hope had been operating for 10 years and had received "institutional" status from the Moroccan government this year—a designation meaning it meets government standards. Many of the other deported Christians had also been in Morocco for extended periods of time. So why were they evicted now?

Christopher Martin, a pastor since 2004 at the Casablanca International Protestant Church, says he's talked to three different people with connections "high up in the Moroccan government" and heard three different explanations for the action. But one common thread, he points out, is that the officials leading the crackdown—the Justice and Interior ministers—were both appointed in January. That suggests to many Christians in Morocco that the officials were eager to quickly make a mark on the political landscape with an initiative likely to have broad popular support.

Although the Moroccan government has in recent years dramatically reformed its family law to better protect the rights of women

and has even sponsored programs to train women as Muslim preachers, it has also proven responsive to an increasingly religious public. In recent years, alcohol licenses have become much more difficult to obtain, and last September, for the first time, police in various cities arrested Moroccans who were eating in public during the fast period of Ramadan. The action prompted a formal complaint from the international organization Human Rights Watch.

Aaron Schwoebel, the information officer at the U.S. embassy in Rabat, says that the Moroccan government has told the embassy there will be more deportations, including other Americans. He said the government did not indicate when. "We urge the Moroccan government to act in accordance with its highest traditions of tolerance," Schwoebel says, "and respect the human rights of the members of these religious minority communities, including those of our own citizens."

Now living in Spain after the gendarmes escorted him and his family to a departing ferry in Tangier, Broadbent hopes for the same thing. The last he heard, the Village of Hope children were still living at the orphanage, but he suspects they may soon be sent to other homes. "We'd like to open a dialogue that would lead to reuniting these families," he says. But in the meantime, he can only wonder about the meaning of it all. "Is this an isolated incident?" he asks. "Or is Morocco steering away from its tolerant past?"

ROYAUME DU MAROC, MINISTERE DES
AFFAIRES ETRANGERES ET DE LA
COOPERATION,

Congressman FRANK R. WOLF,
Washington, DC.

HONORABLE REPRESENTATIVE, His Majesty King Mohammed VI acknowledges receipt of your letter regarding the repatriation measures taken against American citizens by the Government of the Kingdom of Morocco.

In answer to your request, I have been instructed by His Majesty the King, Commander of the Faithful, to share with you certain remarks and clarifications in the hope they may alleviate your concerns regarding this issue.

Firstly, I would like to assure you that the Kingdom of Morocco attaches great importance to its historic ties of friendship with the United States of America, with which it shares a unique and longstanding relationship which His Majesty the King seeks to preserve and deepen in all areas of exchange and cooperation.

The values of freedom, democracy and tolerance which brought us together in the past are still, today, the solid foundation on which we have erected an exemplary bilateral partnership characterized in particular, by an open, honest and candid dialogue. It is precisely this dialogue, pursued at all levels of society, which has always allowed us to bridge any temporal divides which may come between us by working, together, past them on the basis of our shared values and enduring interests.

In this spirit, I would like to expose to you my country's perspective regarding the issue presently at hand:

The repatriation measures which concerned, amongst others, a number of American citizens, solely and exclusively targeted proselytism activities which are clearly and categorically forbidden by both the precepts of Islam and Moroccan legislation, equally vouched for by His Majesty the King as Commander of the Faithful and Head of State.

The repatriation measures were not taken against the concerned parties in relation to

their Christian faith, but because they had committed criminal offences, as proven by an investigation conducted by the relevant legal authority, namely the Crown Prosecution Office, following formal complaints, namely by parents and close relatives of the children concerned.

These measures should, thus, be construed as logical, legal and legitimate decisions resulting from a thorough investigation which established, on the basis of verifiable and substantial evidence that foreign nationals, under the pretence of conducting charitable actions, had engaged in proselytizing.

Under such circumstances, Moroccan authorities were obligated to fulfill their responsibilities by duly enforcing the Law, in full respect of the rights and dignity of the concerned parties.

Indeed, the choice of an administrative procedure of repatriation—as provided for by national legislation—instead of a legal procedure, was made to spare concerned parties the unavoidable ordeal which would result from a trial, no matter how fair it may be. In addition, were the concerned parties to feel they had been unjustly treated, Moroccan law provides them with the right to petition for nullity of the measures taken against them if these are found to be an abuse of power.

Moroccan Islam, founded upon values of openness, tolerance and moderation, is the fruit of long years of peaceful coexistence between the varied and rich strata of Moroccan society. It constitutes a central pillar upholding Moroccan society which needs to be preserved against any undermining or perversions.

Whenever this serene Islam has been targeted by proselytizing or heretical activities, Moroccan authorities were obliged to act, in all legality, to protect the faith of Moroccan society.

On this basis, it should be noted that repatriation procedures were regularly undertaken, these past years, against some of "our brothers in Islam" both from Shiite or Wahhabi rites. In all these cases, the same type of administrative procedure was followed.

Therefore, taking into account all these considerations, there can be no mistake about the intent and attitude of the Moroccan authorities in this issue. I can assure you that in no way whatsoever are these isolated cases in breach of freedom of worship, which is guaranteed by the Moroccan Constitution. Nor can they be perceived as having any political or religious connotations.

The Kingdom of Morocco has always been a land of dialogue and exchange, as well as a crossroads where different civilizations, cultures and religions can meet. His Majesty the King, Commander of the Faithful, warrants the exercise of this freedom across the Moroccan territory as a whole and in an equal manner, for Muslims, Jews and Christians of all persuasions.

While remaining at your disposal should you wish any further explanations, please accept the assurances of my highest regards,

Yours Sincerely,

TAIB FASSI FIIHRI,
Le ministre.

REAPPOINTMENT AS MEMBERS TO BOARD OF DIRECTORS OF THE OFFICE OF COMPLIANCE

The SPEAKER pro tempore. Pursuant to section 301 of the Congressional Accountability Act of 1995 (2 U.S.C.