

# Evangelical Environmentalism: Bought and Paid for by Liberal Million\$\$\$?

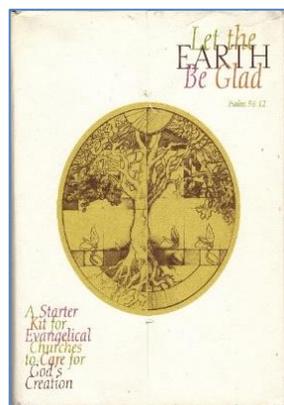
by E. Calvin Beisner  
(Revised October 20, 2014)

Has evangelical environmentalism, aka “creation care,” grown up as a native plant among American evangelicals? Or is it an invasive, hybrid species that overshadows the cross of Jesus Christ, developed and planted by secular scientists and religious liberals, watered and generously fertilized by Left-wing foundations<sup>1</sup> that share little or nothing of evangelicals’ theological and spiritual commitment but see them as a voting bloc ripe for the picking?

Federal tax returns and other sources reveal a previously hidden history that strongly suggests the latter. This Cornwall Alliance special report now tells the in-depth story, complete with irrefutable documentation, for the first time.

## Evangelical Environmentalism’s Left-wing Roots

The federal government spends billions of dollars annually on environmental research, regulation, communications, and enforcement, much of that money going to environmental advocacy organizations. But tax dollars aren’t the only funds pouring into the Green movement. In the 13 years from 2000 through 2012, large foundations donated over \$80.4 billion to environmental organizations of all kinds. Now, according to environmental policy analyst Paul Driessen, “U.S. environmental activist groups are a \$13-billion-a-year industry.”<sup>2</sup> Some of that money targets specifically evangelical organizations. Foundations have shown particular interest in climate change, with the number of related grants doubling and the amount granted growing from under \$100 million to nearly \$900 million from 2000 to 2008.<sup>3</sup>



In April 1994, 30,000 evangelical churches across America received copies of *Let the Earth Be Glad: A Starter Kit for Evangelical Churches to Care for God's Creation*.<sup>4</sup> Mainline Protestant, Roman Catholic, and Jewish congregations received similar kits as part of a campaign by the newly formed National Religious Partnership for the Environment (NRPE), bringing the total to over 100,000 congregations.<sup>5</sup>

For most, the kits, which sought to convey “theological roots for celebrating God’s creation,” “tools for worshiping the Creator through His handiwork,” and descriptions of “the provisions and abuses of God’s creation,” were a bolt out of the blue. Significant religious involvement in environmental activism had until then been rare, mostly confined to liberal, mainline churches. What few evangelical recipients knew was the history behind the kits.

The version for evangelicals, *Let the Earth Be Glad*, was distributed by the Evangelical Environmental Network (EEN), newly formed by Ronald J. Sider, author of the highly influential *Rich Christians in an Age of Hunger*, as part of Sider’s Evangelicals for Social Action—a longtime proponent of the political and economic Left. Sider launched EEN at the request of Paul Gorman, the founding executive director of NRPE.<sup>6</sup>

NRPE, in turn, had been founded in 1993 in response to an “Open Letter to the American Religious Community” by 32 Nobel Laureate scientists, spearheaded by atheist/Marxist astronomer Carl Sagan of *Cosmos* PBS series fame. Sagan was worried that humanity was not responding adequately to environmental threats and urged religious leaders to bring their moral authority to bear on the problem. He and others presented the appeal in



January 1990 to the Global Forum of Spiritual and Parliamentary Leaders Conference in Moscow, Russia, and it soon gained the signatures of over 270 global religious leaders from Christian, Buddhist, Hindu, and Muslim traditions.<sup>7</sup>

Gorman was at the time Vice President for Program at the Episcopal Cathedral of St. John the Divine in New York City, dean of which was the Rev. James Parks Morton, a Gnostic/New Age proponent who, with Sagan, had co-chaired the Joint Appeal by Religion and Science for the Environment, based on the “Open Letter,” to which NRPE was a response.

All told over the years, NRPE reports, its “faith groups sent resource kits to over 100,000 congregations: every Catholic parish, virtually every synagogue, 50,000 mainline Protestant and Eastern Orthodox churches, and 35,000 evangelical congregations”<sup>8</sup> during the \$4.5-million campaign.<sup>9</sup> In May of 1999, “NRPE announced a 10-year, \$16 million initiative designed to “assure that the next generation of religious leaders in America advance care for God’s creation as a *central priority* for organized religion.”<sup>10</sup>

### **Foundation Support for National Religious Partnership for the Environment**

Major support for NRPE comes from Left-leaning foundations with a history of supporting population control through government-run family planning programs, including incentivized and sometimes forced abortion and sterilization,<sup>11</sup> even though few of the foundations have shown particular friendliness to religion, particularly to theologically conservative Christianity. For instance, the Rockefeller Foundation, gave NRPE \$400,000 in 2008 for its “Climate Policy & Replication” initiative and \$80,100 in 2010 for a “Conference on International Adaptation” related to climate change.<sup>12</sup> The William and Flora Hewlett Foundation gave NRPE a

### **Green Evangelicals Bear False Witness Against Global Warming Skeptics’ Petition**

When the Evangelical Environmental Network partnered with *Christianity Today* and the National Association of Evangelicals to sponsor a conference on “Compassion and the Care of Creation” at Malone College, Canton, OH, in March, 1999, I was asked to deliver a short paper for the conference.<sup>1</sup> As one reason to question whether mitigating global warming was a moral imperative I referred to scientific reasons to question its magnitude, rate, and risks, citing the “Oregon Petition,”<sup>2</sup> which at the time had been endorsed by over 17,000 scientists (now by over 31,000) and denied that scientific evidence proved that human-induced global warming was or in the foreseeable future would be harmful.

I later found that—without my permission—my paper had been posted at the website of World Hope International, with a note appended to that citation claiming that anyone could sign the Oregon Petition so long as he claimed to have a bachelor’s degree in some field of science, that no effort was made to check the validity of the signatures, and that “among the signatories were the TV characters Perry Mason and Hawkeye Pierce [sic].”

On the contrary, the initial 17,000+ signatures were raised in response to a first-class mailing to about 19,000 *bona fide* scientists who, to be included on the petition, had to complete a form including their scientific credentials, sign it, and return it as hard copy, after which it was verified before the name was put on the list. Only afterward was the petition posted to the Internet, at which time a form was also posted that people who wanted their names added to the petition could fill out (listing their credentials), sign, and mail in, after which it, too, would be verified before listing. Perry Mason was the real name of a chemistry Ph.D. in Lubbock, TX, known to Petition organizer (and evangelical scientist) Art Robinson; “Hawkeye Pierce” (or “Pearce”) never appeared on the list; and the radical environmental group Ozone Action succeeded in briefly getting one bogus name, Geri Halliwell, admitted to the list through fraud, but that name was removed.

Such are the perils of dealing with some religious environmentalists.

<sup>1</sup> “Dominion, Redemption, and an Ecology of Hope: A Response to William Dyrness,” online at <http://ecalvinbeisner.com/freearticles/DominionRedemptionHope.pdf>.

<sup>2</sup> Online at [www.PetitionProject.org](http://www.PetitionProject.org).

combined \$2.8 million in 2005, 2007, 2008, 2009, and 2011—mostly passed through to NRPE’s member groups, including EEN.<sup>13</sup> (Hewlett’s support for abortion and government-run family planning programs is evident from every year’s giving, e.g., well over \$3 million in 2004, according to the foundation’s IRS Form 990-PF.<sup>14</sup>)

As an evangelical, I am particularly concerned about the impact of Left-wing environmental funding on evangelicals and so will focus mostly on environmentalism’s presence in the evangelical movement. This is fitting in that evangelicals have historically shown more resistance than Catholics, mainline Protestants, and Jews to the environmental message. Also, because fears about global warming/climate change have become the most powerful pull for evangelicals to become environmental activists, I will focus particularly on how the Left has used that issue to capture evangelicals’ imaginations—and cooperation.

### **Pushing Climate Change as Cause Célèbre**

Reviewing a detailed timeline of member groups’ activities that once was posted at NRPE’s website quickly yields the impression of a rapidly building snowball of support particularly for action to mitigate climate change.<sup>15</sup> Although climate had a significant but still small part in the “Evangelical Declaration on the Care of Creation” (1993), it wasn’t until 1997, with the release of “It’s God’s World: Christians, the Environment, and Climate Change,” a study resource prepared by National Council of Churches U.S.A. Eco-Justice Working Group, that the topic really began to dominate NRPE member groups’ attention. By 1999, NRPE had launched an Interfaith Climate and Energy Campaign that by 2001 would expand to 21 states—not coincidentally, mostly states that would have close Congressional races the next year.

In June, 2001, EEN inaugurated a “Creation Fest Recycling Program,” and in December it launched the [www.healthyfamilies.org](http://www.healthyfamilies.org) website. EEN rose to national prominence with its “What Would Jesus Drive?” campaign spanning 2002–2003, headed by its then president, Rev. Jim Ball (a former employee of the Union of Concerned Scientists whose wife Kara was employed by the National Wildlife Federation<sup>16</sup>), urging Americans to drive low-emissions vehicles (apparently without regard to the higher injury and death rates occupants faced) to reduce global warming. The campaign through numerous Bible-belt states, orchestrated and promoted by Fenton Communications, a staple driver of Left-wing campaigns, gained headlines in major media and mention on television and cable news. Also in 2003, EEN began its annual “Creation Sunday” observances, beginning with “What Would Jesus Drive?” in 2003, “God’s Oceans” in 2004, and “Protecting God’s Endangered Creatures” in 2005.

By 2006, largely in response to EEN’s efforts, 14 colleges of the Coalition of Christian Colleges and Universities had “Creation Care Initiatives” underway (Calvin, Eastern Mennonite, Eastern, Gordon, Judson, Messiah, Mount Vernon Nazarene, Northwest, Northwestern, Point Loma Nazarene, Roberts Wesleyan, Seattle Pacific, Taylor, Waynesburg). That year, too, EEN started a carbon offsets program, in cooperation with the Carbon Fund, to help concerned Evangelicals “offset” their carbon consumption.

### **The Evangelical Climate Initiative: Leveraging High-Profile Leaders to Push Climate Action**

But by far EEN’s most important climate-related effort so far was the launch, in 2006, of the Evangelical Climate Initiative’s (ECI) “Climate Change: An Evangelical Call to Action,” drafted by David Gushee, then professor of ethics at Union University. It gained endorsements by 86 evangelical leaders—college and mission agency presidents and megachurch pastors prominent among them—at its February release. (The number has grown since.) Significantly, almost none of the signers were scientists of any sort, let alone climate scientists, who might have had expertise to evaluate the document’s alarming claims. EEN then organized an “Evangelical Youth Climate Initiative,” signed by over 1,000 young evangelicals. EEN launched the campaign with an ad in the *New York Times* stating, “Our commitment to Jesus Christ Compels Us to Solve Global Warming.”

EEN met strong resistance, though, from evangelical leaders led by the Interfaith Stewardship Alliance, which a year later changed its name to the Cornwall Alliance for the Stewardship of Creation. We issued our own statement, “A Call to Truth, Prudence, and Protection of the Poor: An Evangelical Response to Global

Warming”<sup>17</sup> (CTT) which offered counterevidence to ECI’s claims and was co-authored by NASA award-winning climate scientist Roy W. Spencer, environmental economist Ross McKittrick, energy policy analyst Paul K. Driessen, and me. (My credentials are in religion, philosophy, economics, and history.) We issued the CTT along with an “Open Letter”<sup>18</sup> to ECI’s signers and others concerned about global warming that stated:

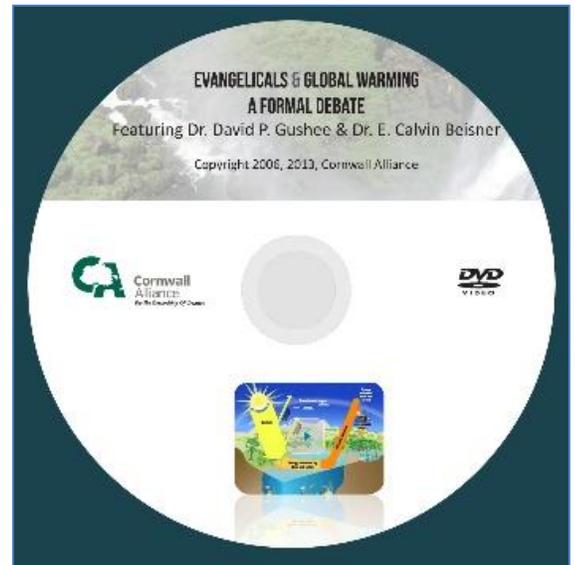
- Foreseeable global warming will have moderate and mixed (not only harmful but also helpful), not catastrophic, consequences for humanity—including the poor—and the rest of the world’s inhabitants.
- Natural causes may account for a large part, perhaps the majority, of the global warming in both the last thirty and the last one hundred fifty years, which together constitute an episode in the natural rising and falling cycles of global average temperature. Human emissions of carbon dioxide and other greenhouse gases are probably a minor and possibly an insignificant contributor to its causes.
- Reducing carbon dioxide emissions would have at most an insignificant impact on the quantity and duration of global warming and would not significantly reduce alleged harmful effects
- Government-mandated carbon dioxide emissions reductions not only would not significantly curtail global warming or reduce its harmful effects but also would cause greater harm than good to humanity—especially the poor—while offering virtually no benefit to the rest of the world’s inhabitants.
- In light of all the above, the most prudent response is not to try (almost certainly unsuccessfully and at enormous cost) to prevent or reduce whatever slight warming might really occur. It is instead to prepare to adapt by fostering means that will effectively protect humanity—especially the poor—not only from whatever harms might be anticipated from global warming but also from harms that might be fostered by other types of catastrophes, natural or manmade.

The CTT and its “Open Letter” gained 110 initial endorsements, and while some Christian college and mission agency presidents, megachurch pastors, and other ministry leaders were among them, signers were mostly professors of science and economics at Christian colleges, approached because they had relevant expertise to evaluate the paper’s arguments.

Administration and faculty at Union University arranged for a debate between Gushee and me, with comments by science faculty members. Shortly before we took the stage in October 2006, Gushee quietly told me, that in preparing for the debate, he found that the science was a whole lot more nuanced than he thought it was when he wrote the Call to Action. Not long afterward, Union University President David S. Dockery, who had been among ECI’s endorsers, was one of several who revoked their endorsements. (The nearly 3-hour-long debate is available on DVD from the Cornwall Alliance, [www.CornwallAlliance.org](http://www.CornwallAlliance.org), 9302-C Old Keene Mill Rd., Burke, VA 22015; phone 703-569-4653.)

### Appealing to Party Politics

In 2007, NRPE launched a major campaign on poverty and climate change, “God’s Climate Embraces Us All,” seeking to persuade the Bush Administration and Congress that fighting climate change was essential to protecting the poor. In conjunction with the campaign it released a letter signed by Bishop William Skylstad of the United States Conference of Catholic Bishops; Dr. Leith Anderson, president of the National Association of Evangelicals; Reverend Michael Livingston, president of the National Council of Churches; and Rabbi Eric Yoffe, president of the Union of Reform Judaism. In June, NRPE’s four member groups testified before the Senate Environment and Public Works Committee in support of carbon dioxide cap-and-trade legislation (which later failed in the Senate). In October NRPE released a “Climate Fairness Agenda: A Religious Call to Address Global Climate Change and Poverty.”



The partisan political aspect of NRPE and the religious environmental movement in general had been apparent all along, with the religious Greens overwhelmingly supporting Democrats. That support became crystal clear in 2008, particularly among evangelicals under 30, of whom the Left-wing Center for American Progress reported that “twice as many voted for Democrat Barack Obama than [sic] for the 2004 Democratic nominee, John Kerry.”<sup>19</sup>

### **Masquerading as the Southern Baptist Convention?**



In March, 2008, a group calling itself “The Southern Baptist Environment and Climate Initiative” (SBECI), led by seminary student Jonathan Merritt, son of a former President of the Southern Baptist Convention (SBC), captured widespread attention as the mainstream media sought to make it appear that the group spoke for the SBC. As it turned out, however, the SBC had not authorized it and had actually adopted an official statement in June 2007 directly opposed to it.<sup>20</sup>

At least one SBECI signer, Frank Page, pastor of First Baptist Church, Taylors, SC, and then president of the SBC, seemed to have misunderstood the SBECI, since he later told *Baptist Press* he still supported the 2007 SBC resolution and earlier SBC resolutions on the topic. Richard Land, then president of the SBC’s Ethics and Religious Liberty Commission, publicly distanced himself, the ERLC, and the SBC from the SBECI.<sup>21</sup>

### **Access to Power:**

#### **Evangelical Environmentalists and the Obama Administration**

Once President Barack Hussein Obama took office in 2009, NRPE and its member groups gained ready access to the halls of power in Washington, meeting in that year alone “with the Environmental Protection Agency, Council on Environmental Quality, the State Department, the Office of Faith-Based and Neighborhood Partnerships, the Treasury Department, and senior White House officials on several occasions to offer the perspectives of the faith community on climate change and to advocate protections and programs for low income people and developing nations.”<sup>22</sup> Aided by the American Values Network (AVN), headed by Burns Strider, regional Communications Director for the Democratic Congressional Campaign Committee, and AVN’s \$350,000 advertising campaign in support of legislation to combat global warming, EEN’s advocacy campaigns that year helped secure an affirmative vote on cap-and-trade in the House,<sup>23</sup> though it failed in the Senate.

2009 was also the year in which Sojourners—the Left-wing organization headed by evangelical Jim Wallis, long-time associate of ESA/EEN founder Sider—stepped up its action on climate change. Along with Faith in Public Life and Catholics in Alliance for the Common Good, Sojourners distributed a guide encouraging pastors to call for action against climate change in sermons.<sup>24</sup>

Sojourners’ prior debt to the hard Left became apparent a year later when Marvin Olasky reported in *World* magazine that it had received \$325,000 from multimillionaire George Soros’s Open Society Institute (OSI) in 2004, 2006, and 2007—no doubt helping to explain how Sojourners “revenues ... more than tripled—from \$1,601,171 in 2001-2002 to \$5,283,650 in 2008-2009” and the organization had gone from a deficit of \$375,154 in 2002 to a positive balance of \$2,316,233 by mid-2009. Wallis initially denied the reports, calling Olasky a liar, but later acknowledged them.<sup>25</sup> Olasky did not report that Sojourners had also received almost \$363,790 from the Left-wing Tides Foundation from 2002–2012.<sup>26</sup>

#### **Pushback from the Cornwall Alliance**

In December 2009 and January 2010 the Cornwall Alliance (formerly ISA) released a major new research paper, *A Renewed Call to Truth, Prudence, and Protection of the Poor: An Evangelical Examination of the Theology, Science, and Economics of Global Warming* (RCTT),<sup>27</sup> the work of 11 theologians, 9 scientists (including 6

climate scientists), and 12 economists as authors and reviewers, that more than tripled the length of and reaffirmed the findings of the CTT.

Along with the RCTT, Cornwall Alliance released an “Evangelical Declaration on Global Warming” (EDGW)<sup>28</sup> that bore the signatures of 91 ministry leaders, theologians, pastors, ethicists, and higher education leaders, 41 scientists (including 11 climate scientists), 10 economists, and hundreds of laymen.<sup>29</sup>

### **Same Goal, New Rationale:**

#### **EEN’s Mercury Campaign Puts Pro-Life Movement at Risk**

In 2010 EEN launched a new initiative, Mercury and the Unborn, supporting the U.S. Environmental Protection Agency’s (EPA) moves to institute new, strict regulations on mercury emissions from coal-fired electric power plants. Claiming that 1 in 6 American infants were exposed in the womb to levels of mercury that put them at risk of devastating, permanent brain damage, EEN claimed that reducing mercury emissions is a “pro-life” issue.

In a radio, television, and billboard advertising campaign costing \$150,000 just for the radio part,<sup>30</sup> EEN praised as “sensitive to pro-life concerns” members of Congress who supported new mercury regulations—even some with 100 percent pro-abortion voting records. It questioned the pro-life commitment of members of Congress who opposed the regulations—even some with 100 percent pro-life voting records. Funding for the campaign seems to have come at least in part from a \$50,000 grant from the Rockefeller Brothers Fund (RBF) in July, 2011.



The Cornwall Alliance responded with a new major paper, “The Cost of Good Intentions: The Ethics and Economics of the War on Conventional Energy” (CGI). It demonstrated that EEN had misunderstood EPA’s scientific findings about mercury contamination. Exposure rates were many times lower. In reality, according to the EPA’s own data, the only babies at risk from power-plant mercury emissions are babies in the wombs of (1) pregnant fisherwomen who eat 105 pounds of self- or family-caught fish taken from the 1% most contaminated fresh water bodies in America or (2) pregnant fisherwomen who eat 225 pounds of self- or family caught fish taken from the 10% most contaminated fresh water bodies in America. The EPA has never claimed that so much as a single such woman exists. Such women are figments of computer modeling, not real women.<sup>31</sup> It follows that, rather than 1 in 6 American infants in the womb being exposed to dangerous mercury levels from power plant emissions, none are. Further, the risks to infants even from the (falsely) claimed exposure were not of permanent, devastating brain damage but of a delay in neurological development that was so slight that only a trained specialist using targeted testing could detect them, that disappeared in most early in life, and that in the tiny percentage in which it persisted amounted to about one-half point reduction in IQ—a difference found in identical twins raised in the same household.<sup>32</sup>

Thirty-one pro-life leaders from twenty-one pro-life organizations then issued a joint statement, “Protecting the Unborn and the Pro-Life Movement from a Misleading Environmentalist Tactic,” repudiating EEN’s campaign. Citing Cornwall’s CGI, they said, “The life in pro-life denotes not quality of life but life itself. The term denotes opposition to a procedure that intentionally results in dead babies. . . . even if one grants the exaggerated numbers and harms<sup>33</sup> claimed by the Evangelical Environmental Network (EEN) in its recent quarter-million-dollar advertising campaign<sup>34</sup> that claimed, ‘being pro-life means protecting the unborn from mercury pollution,’ mercury exposure due to power-plant emissions does not kill infants.” They concluded that EEN’s campaign would “confuse voters, divide the pro-life vote, and postpone the end of abortion on demand in America.”<sup>35</sup>

Nonetheless, in 2012 EEN began claiming that fighting global warming is also a “pro-life” cause,<sup>36</sup> pressing the claim more urgently in 2014.<sup>37</sup> But this claim is vulnerable to the same kind of critique. Whatever harms might come from manmade global warming are unintentional, unlike the harm to every aborted baby. (There is also good reason to think benefits might outweigh harms.) Here, too, as with mercury, there is the irony that major funding for EEN’s campaign comes from pro-abortion foundations like Hewlett (\$475,000 to launch the ECI), RBF, and others.

## Hiding the Money Trail

Sojourners' Wallis isn't the only evangelical Green to be less than candid about funding for his organization's campaigns. The role of Left-wing foundation funding in prompting and supporting EEN's mercury campaign is pretty clear despite efforts to hide it.

When Family Research Council President Tony Perkins said, in a slip-of-the-tongue, that the Rockefeller Foundation (RF) had given EEN \$200,000 in 2009 and \$50,000 in 2011, EEN President Mitchell Hescocx, shown here with Wallis, denied it, saying EEN had received no money from RF "since my tenure as President and C.E.O." He was technically correct, but disingenuous. RBF, not RF, actually made three grants to EEN—\$450,000 indirectly through NRPE in 2006, two months before Hescocx became EEN's president, and the other two during his tenure.<sup>38</sup> RBF was founded by David Rockefeller expressly to promote family planning and population control around the world, including by coerced or highly incentivized sterilization and abortion programs. That might have been toxic enough, granted EEN's asserting that its campaign was "pro-life," to have prompted Hescocx's lack of candor. Presumably he didn't think responding to Perkins by simply saying, "No, the money came from Rockefeller Brother's Fund, and the first of two grants came two months before I became EEN's President," would protect constituent support so well as a flat, if misleading, denial.



The same is true of Rich Cizik's New Evangelical Partnership for the Common Good. Cizik, who as Vice President for Governmental Affairs for the National Association of Evangelicals had pushed hard to get the association's board to endorse the ECI, had been forced to resign later when he endorsed same-sex unions in an NPR interview. He found support first at Ted Turner's United Nations Foundation, then at Soros's Open Society Institute.

When around July 2010 author Marcia Pally interviewed Cizik for her book *The New Evangelicals: Expanding the Vision of the Common Good*, Cizik, who founded the NEP in January, 2010, told her, "We don't have—like the Tea Parties—someone who gave us an anonymous million-dollar gift. George Soros isn't giving us any money."<sup>39</sup> Well, not million-dollar gifts, but Cizik was a Fellow of Soros's OSI before founding NEP, and OSI gave NEP \$175,400 during its gestation and infancy in 2009–2010.<sup>40</sup>



### ECI Redux:

#### Evangelical Non-Climate Scientists Issue New Initiative

In July, 2013, 194 evangelical scholars calling themselves the "Evangelical Scientists Initiative," closely allied with EEN, sent an open letter to Congress calling for urgent action to prevent climate change.<sup>41</sup> One would naturally expect that a letter addressing climate change and starting with "As evangelical scientists and academics, we understand climate change is real and action is urgently needed" would have among its signers a host of climate scientists. Indeed, a reporter for *ClimateWire*, a publication of Environment & Energy Publishing, Inc., thought so. She emailed me asking, "Did you expect this collection of 200 Evangelical scientists, all with degrees in climate science [emphasis added], to promote their studies with a faith-led banner?" But out of the 194 signers—who were identified only by institution, not by the fields in which they taught—only five (fewer than

the climate scientists among the authors and reviewers of Cornwall’s RCTT) have degrees in climate science (2.6%), while by far the largest field of study represented is biology, with 117 (60.3%).<sup>42</sup>

In September 2014, Cornwall Alliance released an updated research paper, *A Call to Truth, Prudence, and Protection of the Poor 2014: The Case against Harmful Climate Policies Gets Stronger*,<sup>43</sup> by a climatologist and an environmental economist specializing in climate change studies, and a new declaration based on it, *Protect the Poor: Ten Reasons to Oppose Harmful Climate Change Policies*,<sup>44</sup> which bore over 140 signatures,<sup>45</sup> including 21 climate scientists, 28 other scientists, 22 economists and policy experts, 51 theologians, philosophers, and pastors, 32 ministry leaders, and 13 media leaders.

## Summing Up

In short, Left-wing support has been crucial to religious, including evangelical, environmentalism. Recognizing that such organizations frequently mask the origin of their funding, making this list but the tip of the iceberg, here is a brief list of evangelical organizations and their Left-wing funding sources for their environmental initiatives that we have been able to document so far:

- Evangelicals for Social Action (\$200,000 from the Marisla Foundation in 2007, 2008, and 2009, all designated to environment/climate<sup>46</sup>); total \$200,000
- Evangelical Environmental Network (\$600,000 in 207–2008 and 2010–2012 from Marisla Foundation for its climate campaigns;<sup>47</sup> \$400,000 indirectly through NRPE in 2006, plus \$200,000 directly in 2009, \$50,000 in 2011, and \$50,000 in 2012, for a total of \$700,000, from the RBF;<sup>48</sup> \$150,000 for 2010–2011 and \$75,000 for 2013–2014, for a total of \$225,000, from the Energy Foundation, “To raise the profile of the faith community in discussions of climate change”<sup>49</sup>); total \$1,525,000
- Creation Care Inc., founded in 2005 by Ed Brown of Our Father’s World and Care of Creation (\$75,000 in 2009 “To support engagement of conservative evangelicals behalf [sic] of creation care and climate protection,” plus \$100,000 in 2010, both from the Energy Foundation); total \$175,000<sup>50</sup>
- Creation Care Fund, a project of New Venture Fund (\$36,253 in 2007 from the Arabella Legacy Fund; \$390,000 in 2007 from the Hewlett Foundation indirectly through Arabella; \$400,000 in 2009 from Hewlett indirectly through Arabella; \$100,000 approved in 2009 for future payment from Hewlett indirectly through Arabella; \$140,000 in 2010 from Hewlett indirectly through New Venture Fund; \$100,000 in 2011 from Hewlett indirectly through New Venture Fund; \$100,000 in 2009 from the Energy Foundation “To educate evangelical youth on climate change” and a possible separate grant of \$100,000 in 2009 again from the Energy Foundation “To engage evangelical youth on climate issues”; \$150,000 in 2009 from the Rockefeller Brothers Fund indirectly through Arabella; \$125,000 in 2010 from RBF indirectly through New Venture Fund; two grants of \$40,000 each, total \$80,000, in 2008 from Tides Foundation indirectly through Arabella; \$123,600 in 2012 from the Bauman Family Foundation); total \$1,844,853<sup>51</sup>
- National Religious Partnership for the Environment<sup>52</sup> (\$400,000 in 2008–2010 and \$80,100 in 2010–2011 from the Rockefeller Foundation;<sup>53</sup> \$200,000 in 2000, \$400,000 in 2005, \$600,000 in 2007, \$600,000 in 2008, \$700,000 in 2009, \$700,000 in 2010, and \$300,000 in 2011—a total of \$3.5 million—from the Hewlett Foundation;<sup>54</sup> \$150,000 in 1998–1999 from the Bauman Family Foundation;<sup>55</sup> \$3,005,000 in 2009–2013 from the Energy Foundation;<sup>56</sup> \$280,000 in 2003 from the Packard Foundation;<sup>57</sup> \$532,000 in 1998–2000 from the John D. and Catherine T. MacArthur Foundation;<sup>58</sup> \$75,000 from the Marisla Foundation in 2006;<sup>59</sup> \$320,000 in 2005, \$314,000 in 2006, and \$450,000 in 2007—a total of \$1.084 million—from the Pew Charitable Trusts<sup>60</sup>); total \$8,786,100
- Sojourners (\$325,000 from Soros’s Open Society Institute in 2004, 2006, and 2007;<sup>61</sup> \$150,000 in 2011 from the Foundation to Promote Open Society;<sup>62</sup> \$28,600 from Fidelity Investments Charitable Gift Fund in 2007;<sup>63</sup> \$363,790 from Tides Foundation in 2002–2004, and 2006–2012<sup>64</sup>; \$10,000 from the Bauman Family Foundation in 2007<sup>65</sup>); total \$877,390
- Richard Cizik’s New Evangelical Partnership for the Common Good (\$175,400 from Soros’s Open Society Institute in 2009–2010;<sup>66</sup> \$25,000 from Tides Foundation in 2010<sup>67</sup>); total \$200,400

This list only scrapes the surface. It still totals over \$13.6 million. All of these Left-wing foundations also support population control through government-run family planning including (often incentivized, sometimes forced) sterilization and abortion—not to mention their support for government control of economies and the transfer of power from sovereign states to global institutions like the United Nations. It’s difficult to think the foundations care nearly so much about the religious motives of these organizations as simply about the role they play in the foundations’ larger vision.



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*environmentalism through the mid-1990s. Earlier versions of this paper were published by the Capital Research Center and the Cornwall Alliance.*

*A coalition of theologians, pastors, ministry leaders, scientists, economists, policy experts, and committed laymen, the Cornwall Alliance is the world’s leading evangelical voice promoting environmental stewardship and economic development built on Biblical principles. Our mission is to magnify the glory of God in creation, the wisdom of His truth in environmental stewardship, the kindness of His mercy in lifting the needy out of poverty, and the wonders of His grace in the gospel of Jesus Christ. The Cornwall Alliance is a division of The James Partnership, a 501(c)3 non-profit religious, charitable, and educational organization. All gifts are tax-deductible.*

## Endnotes

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<sup>61</sup> Marvin Olasky, "Sojourners and Soros: The Sequel," *World*, August 27, 2010, accessed online May 23, 2014, [http://www.worldmag.com/2010/08/sojourners\\_and\\_soros\\_the\\_sequel](http://www.worldmag.com/2010/08/sojourners_and_soros_the_sequel); and Open Society Institute Form 990s at FoundationCenter.org, accessed online October 20, 2014,

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<sup>62</sup> Data from Foundation to Promote Open Society's 2011 Form 990 accessed online October 20, 2014, [http://990s.foundationcenter.org/990pf\\_pdf\\_archive/263/263753801/263753801\\_201112\\_990PF.pdf](http://990s.foundationcenter.org/990pf_pdf_archive/263/263753801/263753801_201112_990PF.pdf).

<sup>63</sup> Data from Fidelity Investments Charitable Fund 2007 Form 990, accessed online October 20, 2014, [http://990s.foundationcenter.org/990\\_pdf\\_archive/110/110303001/110303001\\_200706\\_990.pdf](http://990s.foundationcenter.org/990_pdf_archive/110/110303001/110303001_200706_990.pdf).

<sup>64</sup> Data from Tides Foundation Form 990s at FoundationCenter.org, accessed October 20, 2014, <http://www.foundationsearch.com/990/ARCHIVE/5/TIDES%20FOUNDATION%202002%20510198509.PDF>, [http://990s.foundationcenter.org/990\\_pdf\\_archive/510/510198509/510198509\\_200312\\_990.pdf](http://990s.foundationcenter.org/990_pdf_archive/510/510198509/510198509_200312_990.pdf), [http://990s.foundationcenter.org/990\\_pdf\\_archive/510/510198509/510198509\\_200412\\_990.pdf](http://990s.foundationcenter.org/990_pdf_archive/510/510198509/510198509_200412_990.pdf), <http://www.foundationsearch.com/990/ARCHIVE/5/TIDES%20FOUNDATION%202006%20510198509.PDF>, <http://www.foundationsearch.com/990/ARCHIVE/5/TIDES%20FOUNDATION%202007%20510198509.PDF>, <http://www.foundationsearch.com/990/ARCHIVE/5/TIDES%20FOUNDATION%202008%20510198509.PDF>, [http://990s.foundationcenter.org/990\\_pdf\\_archive/510/510198509/510198509\\_200912\\_990.pdf](http://990s.foundationcenter.org/990_pdf_archive/510/510198509/510198509_200912_990.pdf), [http://990s.foundationcenter.org/990\\_pdf\\_archive/510/510198509/510198509\\_201012\\_990.pdf](http://990s.foundationcenter.org/990_pdf_archive/510/510198509/510198509_201012_990.pdf), [http://www.tides.org/fileadmin/Admin/Financials/Tides\\_Foundation\\_990.pdf](http://www.tides.org/fileadmin/Admin/Financials/Tides_Foundation_990.pdf), [http://990s.foundationcenter.org/990\\_pdf\\_archive/510/510198509/510198509\\_201212\\_990.pdf](http://990s.foundationcenter.org/990_pdf_archive/510/510198509/510198509_201212_990.pdf).

<sup>65</sup> Data from Bauman Family Foundation 2007 Form 990-PF accessed online October 20, 2014, [http://990s.foundationcenter.org/990pf\\_pdf\\_archive/133/133119290/133119290\\_200706\\_990PF.pdf](http://990s.foundationcenter.org/990pf_pdf_archive/133/133119290/133119290_200706_990PF.pdf).

<sup>66</sup> Data from Open Society Institute Form 990s at FoundationCenter.org, accessed online October 20, 2014, [http://990s.foundationcenter.org/990pf\\_pdf\\_archive/137/137029285/137029285\\_200912\\_990PF.pdf](http://990s.foundationcenter.org/990pf_pdf_archive/137/137029285/137029285_200912_990PF.pdf), [http://990s.foundationcenter.org/990pf\\_pdf\\_archive/137/137029285/137029285\\_201012\\_990PF.pdf](http://990s.foundationcenter.org/990pf_pdf_archive/137/137029285/137029285_201012_990PF.pdf).

<sup>67</sup> Data from Tides Foundation Form 990 at FoundationCenter.org, accessed online October 20, 2014, [http://990s.foundationcenter.org/990\\_pdf\\_archive/510/510198509/510198509\\_201012\\_990.pdf](http://990s.foundationcenter.org/990_pdf_archive/510/510198509/510198509_201012_990.pdf).