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The evolutionary history of human brain growth sheds light on the evolution and nature of religion. Around the time of *Homo habilis*, encephalization began increasing at a rapid rate. The advantages of a larger brain eventually met the limit of the capacity of the birth canal pelvic opening. Brain volume maximized at the modern 1300cc with *Homo sapiens*. However, brain growth could be continued extra-utero by birthing a cerebrally immature ("neo") infant and stretching ("teinein") immature brain growth and development beyond the time in the womb. "Neoteny" (using its original meaning as described above) allowed greater encephalization, and also dramatically changed human psychological development. Brain growth in utero was followed by brain growth in familia, and intersubjectivity was "hard-wired" into human neuropsychology. Winnicott, Kohut and Stolorow outlined the developmental psychological "ontogenesis" echoing the hypothesized phylogenetic events following the occurrence of neoteny. The post-neoteny, hard-wired intersubjectivity also gave *homo sapiens* religious/spiritual capabilities. Two foundational documents from Christianity — the Prologue of John's Gospel, and the Confessions of St. Augustine — are interpreted as exemplifying the intersubjective experiential core of religious experience. The neurodevelopmental changes subsequent to the occurrence of neoteny in the evolution of the human brain established the human psychological capacities of *Homo religiosus*.