RESEARCH ARTICLE

THE BEHAVIOR OF THE CARISMATIC LEADER IN THE CATHOLIC CHURCH

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ARTICLE INFO	ABSTRACT
	This article is a result of a research realized at the Diocese of Caxias do Sul to verify the existence of the charismatic leadership in the behavior of the priests that conducts this Diocese. The information was obtained by a semi-structured questionnaire applied with twenty two closed questions and an opened one. There was inclusive an interview with the parish priest of the Diocese, where he explained the manner how the church organizes itself. At the end of the research, it was obtained the existence of the charismatic leadership at this Diocese and it could also be seen in which of the priests segment it is more expressive.

INTRODUCTION

The concepts of the charismatic leadership in the organizations suffered drastic changes since the Weber theories. The concept of a heroic character or of an excellent orator is not possible to find support in the organizations. Yet, the behavior of the charismatic leadership could be noticed not only for its behavior, but in relation to the encouragement in the followers. According to Huang *et al*. (2005), the charismatic leaderships are able to obtain high influence about their followers and conduct them, connected with the organization, toward to changes and vision of the company. A psychological analysis suggests the leaders own excellent features of personality that stimulate the followers to see them as powerful pictures and the result of this influence reflects in feelings of relief in relation of the responsibilities and internal conflicts in addition to produce strong identification in this leader (KETS DE VRIES, 1988). Klein e House (1995) exhibit an analogy of fire with the charisma mean, identifying three elements in their composition. First of all, it is necessary there is a flash that represents the leader with charismatic qualities. In the second opinion, the inflammable material, there is, followers that are opened or susceptible about the charisma. And the third one, it is precise oxygen, the environment where the charisma could

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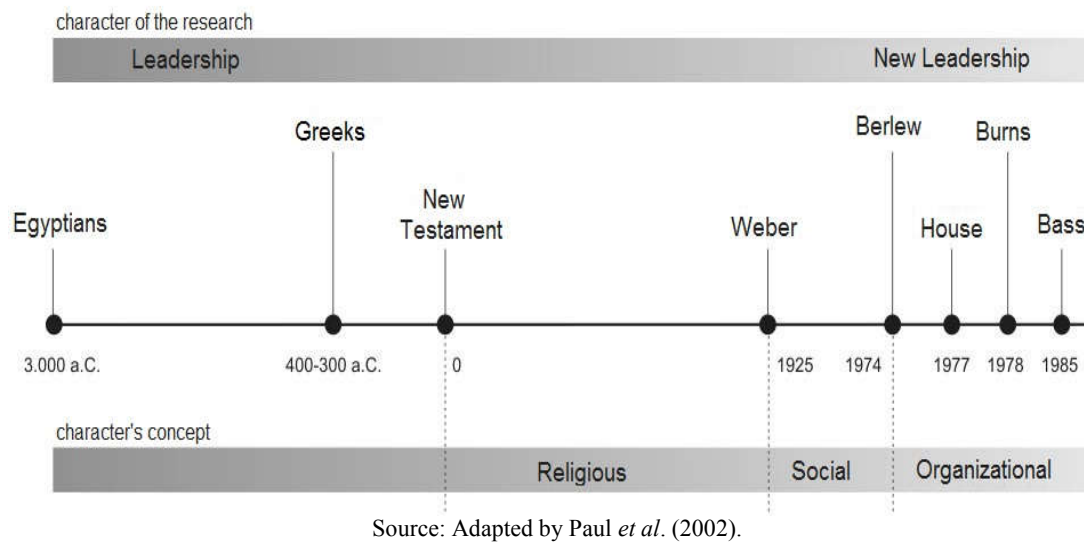Lyris Martha Hahn Biegelmeyer, Brazil.

be spread. According to the authors, the charisma is not one of these elements, but the result of them. It is in the relation between a leader that owns charismatic qualities and followers that are receptive in his leadership inside a specific environment. In this manner, following the same reasoning, this article predominates in analyze the action of throw the flash in the inflammable material, there is, search the behavior of the leader in the catholic church in the city of Caxias do Sul in relation of the charisma.

This article shows, in the first part, the theories about the charismatic leadership. After about the catholic church in the context of Caxias do Sul city and for the last topic the methodology and the results.

Charismatic leadership

According to Paul *et al*. (2002) the concept of leadership has been evolved since the civilization's appearing. The Egyptians have already owned codes for the leadership as well as Platão and Aristoteles, also have written about the concept. The leadership is seen as a human condition (WREN, 1995) and it is important in all societies, even when there is a variation in the model of the behavior in process of the time (BASS, 1990). According to Paul *et al*. (2002), the evolution of the concepts has passed for mutations represented by the research stages involving the concept. The evolution is showed through the picture 1.

Source: Adapted by Paul *et al*. (2002).

Picture 1. Evolution of the concept in the charismatic leadership

The concept of leadership suffers the first mutation through Bryman (1992) that classifies Burns (1978) researches as a New Leadership. The difference between the concepts is that the new leadership looks for explanation of a remarkable leadership in its performance beyond the expectations (BASS, 1985). Before Weber, the charisma's concept was originating by the Bible (PAUL *et al*., 2002) and was shown as a divine gift and exclusively used by the theology. With Weber, the charisma's concept proceeds as ah authority form, but still based in divine gifts. The Weber's vision applied the concept of charismatic leadership in politic, administrative and economic contexts. The conceptual boarding of Berlew (1974) about charismatic leadership deal with changes in the organization and in the society. The change on the Weber vision of the social concept for the organizational concept. House (1977) gives continuity to Berlew's concept and approach the concept based on the scientific literature in sociologic and politic character. His boarding gives through the effect that this kind of leadership causes in the followers. House (1977) defines the charismatic leadership as a leader who owns a high degree of charismatic effect on its followers. According to the author, the followers are enthusiastically inspired by the obedience without questions, loyalty, pledge and devotion to the leader and the cause that the leader represents.

Burns's boarding (1978) has changed the organizational leadership research paradigm (PAUL *et al*., 2002). Burns (1978) has created a classification in the kinds of charismatic leadership introducing the transforming and transactional leadership. Above all, the author still classifies, about the charismatic leadership concept, heroic components, ideological and intellectual. Bass' boarding (1985) in the charismatic leadership is based on the behavioral influence and by the leader qualities, by the inspiration that produces in the followers through the symbols and emotional appeals to show obligation with the vision and intellectual motivation by the encouragement in the followers in front of the problems. For Bryman (1992), leadership is a social process that the leaders influence the followers to reach unit goals. Conger e Kanungo

(1987) define charismatic leadership as an attribution created by the followers that watch certain behavior by part of the leader inside the organizational contexts, including vision and articulation, environmental perception, uncommon behavior, assume personal dangers, sensibility for the followers necessities and don't keep the *status quo*. In a posterior work, Conger and Kanungo (1988) suggest three stagesfrom the charismatic leader's action that guide a company from the current moment until the future: (1) evaluation in the current situation, including resources availability and restriction, and the followers' need, (2) formulation of goals and (3) development of methods to find the goals. In the first stage, the charismatic leaders are able to recognize the shortcuts in the actual system and act the same way. In the second moment, they are able to create different strategies through they are perceived as extraordinary for the others in the company, and convince the followers with extraordinary communication abilities that the goal could be reached. In the third step, the leader makes reliance through the example that shows and to assume the risks in a personal form. According to Jacobsen e House (2001), there are two big links in theories and research about charisma. The older one owns a sociological stamp based on Weber (1947) that refers about the social conditions in that the charismatic leaders arise. The other recent approach owns psychological stamp, also called neocharismatic leadership paradigm (HOUSE; ADITYA, 1977) and it is focused in personal characteristics and in the charismatic leader behavior.

Conditions and effects of the charismatic behavior

According to Strange e Mumford (2002), the charismatic leader is someone who gives the importance to the social necessities, the event changes and the valorization to the interpersonal meaning resulted from the effects of these changes. This way, the authors suggest a standard behavior in this kind of leader. This behavior gives emphasis to the necessity of change, suggesting a better future through the change, the responsibility to prove the followers that the reaction in front of the changes is the source of meaning and

maintenance of a support relationship so near the followers. Some evidences that show the charismatic leadership are characterized by the cognitive orientation and influence methods. According to BEDELL-AVERS *et al.* (1999), this kind of leadership owns some characteristics like (1) they are oriented by the future vision, (2) influence of the people and (3) perception of the people's actions as change's agents. The charismatic leaders use their future vision to show a sense of experience and future shared among the followers by the appeal of these people. These leaders are exceptionally capable to involve the followers in their vision and, for this, use their power of persuasion, emotional charge, eloquence, focus in the necessities of the followers or in the social necessities. In a general way, House's (1992) theory affirms the charismatic behavior creates effects in the followers as higher taxes in performance, the followers are more satisfied and motivated, and the leaders are seen as more effectives by the superiors and the followers. According to House (1977), the charismatic leader's behavior takes to some effects like (1) articulation with the vision or the ideology; (2) messages communication that focus in the vision and not in goals of short team, making references to value, moral justification and collective identity; (3) show a model behavior to inspire the vision; (4) express expectations of high performance by the followers; (5) express a high degree of trust in the followers' abilities to reach the expectative and (6) behavior that wake the unconscious realization, power and belonging sensation in the followers.

Other authors also see different behaviors in this kind of leadership. Webber (1947) affirms that the charismatic leader shows radical solutions for the social problems. Bass (1985) suggests that this leader stimulates intellectually his followers and promotes autonomy and self-leadership, Conger e Kanungo (1988) affirm that the charismatic leader assumes risks when follow its vision and they are sensible to the necessities of the followers. Besides the behavior, House (1978) contrasts the personality of the charismatic leader. According to the author, there are personality traces that differentiate this kind of leader from the other ones. Bryman (1992) emphasizes there are some observable behaviors in the charismatic leader with the oratory power using rhetorical resources and metaphors, essayed gestures, determined visual contact and control of the audience's reaction. According to Shamir, House and Arthur (1993), the charismatic leader behavior creates a deep level of motivation in the followers, explained by the focus in the self-concept of the followers. The authors contrast the human being behavior is based on forms to establish or affirm an identity sense in itself – definition of self-concept. Thus, the charismatic leader associates the followers' self-concept to the organizational goals. The same way, this leader associates the collective experiences with his mission that it becomes a valued aspect in the followers' self-concept. According to Conger (1999), the charismatic leader transforms the self-concept in motivational results through four mechanisms: (1) changing the perception of the follower on the nature of the work, (2) offering an attractive view of future, (3) developing a deep level of collective identity among followers and (4) increasing the individual-self and collective efficacy.On the first mechanism, the leader changes the perception that the follower's work, which objectivies to achieve the goal of the company, transforming it into

something heroic, morally correct and meaningful. So, the work becomes an opportunity of self-expression as collective as individual and gives a form to self-concept of the follower. The second mechanism says that the result of the collective effort will be beneficial for the group and for the person, in the sense that each member voluntarily abandons his altruistic goals and promote collective action. The two last mechanisms are about behaviors that reflect the ideological emphasis and the exemplary behavior of the leader.
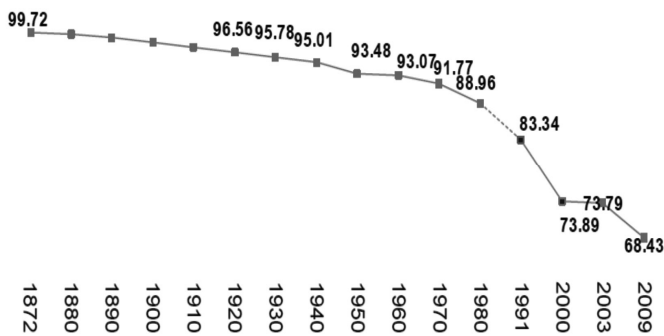
Other Conger's (1999) important contribution is the identification of valid components for theories about the charismatic leader. According to the author, the following concepts are shared by the theories: (1) vision, (2) inspiration, (3) modeling, (4) intellectual stimulation, (5) meaning construction, (6) appellation for the higher necessities, (7) empowerment, (8) determination of higher goals and (9) promotion of the collective identity. It is also important to contrast the conditions that favor the appearance of the charismatic leadership. House's (1992) analysis about the topic characterizes the environment, pointing that this kind of leadership also depends of the internal conditions to organization. Shamir *et al.* (1992) shows some environmental conditions that makes it easy the charismatic leadership appearance. According to the author, there are four conditions that characterize the environment. First of all, when the company's effort or objectives are according to the society's dominant values where the organization is inside for that the leader transforms this company's job in a followers' mission obtaining its moral involvement. Second one, this kind of leadership has higher probability to surge in an environment where the leadership does not appeal for the reward and punishment method, neither when the company's development goals are defined for the followers, that is, defined goals by the vision and not objectively clear are the most suitable. Third one, it emerges in environments without rigid routines and requirement of high performance, becoming the charismatic leadership more effective when the organization requires exceptional effort and sacrifices from the followers. Especially when the scene is changing in that the ambiguity, the anxiety and the dependence on orientation is larger, organizational members tend to identify charismatic leaders and accept the settings of the organization and their mission. So, the organizations that provide emergency services such as the police, fire department, rescue teams and emergency in hospitals are examples to the auspicious environment to the charismatic leadership appearance.

The Catholicism in the brazil

The study "The Economy of the Religions" from the Getúlio Vargas Institution (2011) indicates the catholic participation rates in the country, was going down since the first Brazilian census registers (in 1872), it accelerates the fall in the 90's, reaching over 1 percentage point every year. In 2003, the Pesquisa de Orçamentos Familiares (POF) promoted by IBGE detects a rupture in this rate keeping stable in a baseline of 73,79%. The research does not inform what are the causes of this brief stability to fall[1]. However, in a new edition from the

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[1]This "apparent" stabilitycan be due by the change of statistics methodscreated

POF, in 2009, it is detected a new decline in the catholic people participation rate in the country, around 68, 4%. This rate, according to the research, is 10 times bigger than the 90's and it tends to grow up.

Source: NERI, Marcelo Cortês. Novo mapa das religiões. Rio de Janeiro: FGV, CPS, 2011.

Chart 1. catholic people participation in the Brazilian population – 1872 – 2009

On the other hand, the evangelicals, including their variations since the traditional until the Pentecostals, keeping growing up, reaching a rate of 20,23% in 2009. The "non religion people", after a short down from the years 2000 to 2003, reach a rate of 6,72%, The other religions also grow up in a sharp form from the 90's and on and reach in2009, 4,62% of participation. It is important to contrast that, because of the catholic participation rate falls in the Brazil, the religiousness was never in down.

The catholic church hierarchy

According to the Canonic Rights Code (1983), the hierarchical structure of the Catholic Church is divided in levels of Bishops and Priests, and the others are considered as designation and they are distributed as it follows:

a) Roman Pontiff, Pope: the Bishop of Rome's church, the supreme authority of the Church, and should be legitimately elected by the episcopal college. All the members of the Church respond to the Pope and his Papal Curia;

b) Cardinals: bishops who are closest to the Pope. Much of the Cardinals serve the Papal Curia, and those who are not in Rome are diocesan bishops. They are who participates directly in the choice of the Pope;

c) Archbishops: bishops who, normally, are ahead of the archdioceses, which are consisted of neighboring dioceses;

d) Bishops:they are the direct successors of the 12 apostles, having jurisdiction over a diocese, they are named diocesan, and they can be called holders if they are not in front of a parish;

e) Priests: they are present in the dioceses as collaborators of the bishops, theycan also, be ahead of the parishes;

f) Deacons: they have the first degree of the Sacrament of Order, prepared for the priesthood.

by specific standards of IBGE once that , from 2003 to 2009, there was no other intermediated research and, though, the tendency to the fall is present .

Besides the formal structure, according to the Code, they are also recognized the apostolic movements that has their own hierarchy, where can be detached the friars and monks.

The catholicism in the region of Caxias do Sul

According to Grazziotin's research (2010), since the Italian immigrants arriving at the region of Caxias do Sul (or Campo dos Bugres, as it was called the region firstly), during the years 1890 and 1912, the Catholic Church was present, through the archdiocese of Porto Alegre, and it does not acted just in the religious aspect, but also in the social and economic questions. The Bishop in the Rio Grande do Sul in that time, Dom Cláudio José Ponce de Leão, realizing it had reduced the clergy to cover all regions of the state, heinvited European religious congregations who felt persecuted to come to Rio Grande do Sul in order to provide religious monitoring to Italian immigrants incomers.So, around the first decades of the century XIX, the Catholic Church gave priority to formal education in the city, creating educational institutions. As it was researched in the website of Diocesan Miter of Caxias do Sul, the Diocese of Caxias was created in 1934, September 8, for the Bull "QuaeSpiritualiChristifidelium" from the Pope PIO XI, dismembered from the Porto Alegre Archdiocese. In 1966, November 10, by decree of the Sacred Congregation Consistorial, it was called Caxias do Sul Diocese. The page shows a definition of the term diocese: " The Diocese is a portion of the People of God trusted in the Bishop grazing with the cooperation of the presbytery, in the way that, joining to it and its minister and, by the and the Gospel and the Eucharist, united by him in the Holy Spirit, constitutes a particular Church, which is truly present and active the Church of Christ unite, holy, catholic and apostolic Church (cf. CD 11 and Cânon 369 of C D C)."

The Diocese of Caxias do Sul covers 25 cities, including Boa Vista do Sul, Cambará do Sul, Carlos Barbosa, Caxias do Sul, Cotiporã, Fagundes Varela, Farroupilha, Flores da Cunha, Garibaldi, Guabiju, Jaquirana, Monte Belo do Sul, Nova Araçá, Nova Bassano, Nova Pádua, Nova Prata, Nova Roma do Sul, Parai, Protásio Alves, São Francisco de Paula, São Jorge, São Marcos, Veranópolis, Vila Flores and Vista Alegre do Prata. In addition, it comprisespart of São Valentim do Sul andImigrante. The diocese also has 70 parishes, 980 church-communities, 3 diocesan sanctuaries. The Miter also has 2 bishops, 4 deacons and 107 priests. It also shows a small structure with departments called College of consultants, Priestly Council, Council of Economic Affairs, more archivists services, accounting, human resources, technology of information, treasury. These positions are occupied by priests and faithful volunteers. The Miter owns some teams that are characterized by actions inside the community, managed by volunteers, focusing on movements furthering the values of the society and pastoral movements directed for spiritual and instructive assistance to the poor and marginalized people. According to IBGE (2010) the Catholicism is still the dominant religion in Caxias do Sul. Although it is not following the population growth of the city, the catholic religion is the first in number of followers. In the last decade, it has lost around 10% of the representativeness of Catholicism on the total of the congregation.

Table 1. Summary religions in Caxias do Sul 2000/2010

Population	2000	2010	Variation 2000/2010
Total population	360.419	435.564	20,84%
Catholics	310.642(86,19%)	332.101(76,25%)	6,90%
Evangelical mission	6232(1,73%)	7518(1,73%)	20,63%
Evangelical Pentecostals	17206(4,78%)	17593(4,04%)	2,24%
Other Religions	12291(3,26%)	18228(4,18%)	48,30%
No Religion	6210(1,72%)	12320(2,83%)	98,38%

Source: IBGE, 2010.

Even though, the number of the followers has increased. In 2000 86% of the population consider themselves Catholic, and in 2010 this percentage dropped to 76%. It means that not all the vegetative growth continued to worship the Catholicism as well as the population growth of the city and the region was due by the migration of the people from other regions, most of these people have already been with their religious beliefs formed and most often these other places do not have the predominance of Catholicism.

The city population has grown in 20,84%, but the Catholics do not follow this evolution and just moved its contingent of believers in one third of the population growth making an increase of 6,90%. The Evangelicals of mission that are composed by Lutherans, Methodists, Baptists and Adventists, have a similar belief to the Catholic religion they could keep the development following the expansion of the population with 20.63%.The Pentecostal Evangelicals composed by Assembly of God, Foursquare Gospel Church, Universal Church of the Kingdom of God and Church God is Love, practically stagnated and got an oscillation of just 2.24%. Other religions, which in this research are composed by the Church of Jesus Christ of Latter-day Saints, Jehovah's Witness, Spiritualism, Umbanda, Candomble, Judaism, Buddhism and Islam obtained a very expressive growth leveraged by Spiritualists that grew up on a percentage of 134. 73%. Finally the Atheists or without religion in this period doubled their contingent in 98.38%.

Many of the interviewed people are practicing two religions at the same time, making the percentages do not close to 100%. For example, it is common to find Catholics who practice Spiritualism, because these people understand there is no conflict between the two religions. Umbanda followers also do the same way, they are adherent of Catholicism at the same time, facilitated by religious syncretism where the saints of Catholicism are also represented in Umbanda, just with a different name.

Organization diocese of Caxias do Sul

Through a semi-structured interview with a person named here as "X", Vicar General of the Diocese of Caxias do Sul, it was possible to identify the way it is organized. Among the main points remarked by the religious, can be emphasized:

a) Autonomy: in every parishhte priest has full autonomy to conduct and / or encourage actions to maintain or capture faithful, many events and social and pastoral movements. It is important to note that the Code of Canon, which they are formally described, among other things, all the functions and Rights of the Church members, must be respected. Thebishop only interferes in extreme situations. The interviewee "X" also comments that, also as a parish, every diocese also has autonomy, although, currently, most of them act according to Vatican II[2].

b) Diocesan Plan elaboration: every four years it is elaborated a formal planning called Communities-Church Regiment, and that the last one was designed in 2009 and considers the following points:

- Priorities;
- Missionary dimension;
- Administration and maintenance resources;
- Rights and duties.

It is important to accentuate that this chart of plans with the colaboration of several departments and movements that make part of the Diocese of Caxias do Sul. According to the vicar general, the next plan is already in preparation and should be introduced in the year 2013. Every diocese has its plan independently of the other ones. The absence of a formal plan to collect new believers is justified by the interviewee X as alignment with the Second Vatican Council that looks for Ecumenism, that is, an alignment with other religions, respecting and encouraging the freedom of choice. Moreover, according to the religious, the Vatican II, realized during the papacy of John XXIII, can be considered as a mark, because it was the moment when the Catholic Church admitted not to "have the last word" or absolute truth.

Problem of research

Based on the exposed on the theoretician referential, it has the objective to identify the existence or not of a behavior that is consistent with the concept of charismatic leadership among the priests that currently make part of the Diocese of Caxias do Sul.

Methods of research

For the approach of the problem of this article it was used a quantitative research that, according to Richardson (1999) it is realized by the application of quantification since the data collect step until the information analysis through the utilization of technical statistics.

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[2]The Council of Vatican II was conducted 1961 with the goal of update the Church and can be considered as a mark because it is the moment where the liberty of choice and the ecumenism were admitted by the Catholic Church.

Table 2. Questionnaire used

Question	Totallydisagree	Partlydisagree	Indifferent	Partlyagree	Totallyagree
Do I try to act in line with the objectives of the searching for a better future?					
Do I focus mainly in search of long term goals, instead of immediately actions?					
Do I communicate messages that there are references in my vision of whole?					
Do I try to demonstrate implicit values through my personal example?					
Do I try to express expectations of high performance to the faithful?					
Do I show a high degree of trust in the faithful capacity that they feel themselves motivated?					
Does my leadership happen through the view of articulation and the conquests that belong to the realization of the objectives?					
Do I support instructions with justification based on my goodness?					
Do I show interest by my current faithful?					
Do I show interest by the potential of the faithful?					
Do I own ability in the process of persuasion, in order to find people concordance?					
Do I make the ideas / opinions malleable when it benefits my image?					
Do I make ideas / opinionsmalleable when it benefits the image of the Church?					
Do I always take into account the necessities of the Church in their decision making?					
Do I use positive rewards and reinforce actions with the faithful?					
Do I try to convince those who disagree with my vision in the sense that they agree with it?					
Do I develop / participate in actions to win / draw new faithful?					
Do I try to delegate authority to achieve the goals of the Church?					
Can I change my vision to meet the needs and desires of the faithful and the organization?					
Do I try to transmit confidence, dominance, and a sense of purpose simultaneously?					
Do I motivate the faithful to act in accordance with existing ideas in society?					
Is there a great social interaction of myself with the faithful?					

Source: Adapted Strange e Mumford 2002

In addition, the study obtained the identification of the behavior of charismatic leadership in the Catholic Church leaders in the city of Caxias do Sul, and for such it was used a theoretical construct presented by Strange and Mumford (2002) about charismatic behavior. This study developed from the analysis of 20 studies focused on evidences of behavior of charismatic leaders, are based on three limitations: (1) the behavior identified in multiple studies; (2) personal and social behavior represented in a list, and (3) the set of behaviors exhibited in only one page. So, the authors defined 30 declarations of charismatic behavior based on previous studies. These statements were used to construct the questionnaire about charismatic leadership. Besides, the authors categorized the questions between those involving the behavior of the leader and those involving attributions and reactions. So, based on this construct and as delimitation of the study, it was used only the questions related to the leader behavior and they were sent to the priests of the Diocese in order to identify characteristics of charismatic leadership.

It is interesting to remember that the questionnaire sent to the priests was composed of twenty-two closed questions and an opened one. There were the predominance of the closed questions aimed the standardizing of the answers, and enable the comparison of them, contributing to a greater flexibility in the analysis. In addition, it was used a scale of five points from Likert, so that the religious could only choose for one answer.

The questions can be viewed in Table 2. To have conscious, the only opened question asked the religious indicate if they participate or not in services and social movements in their parishes and in the Diocese.

As the study population, the questionnaire was sent to 107 priests who work in the Diocese of Caxias do Sul, electronically. The answers were realized during the period between 22/06/2012 and 06/07/2012. From the total answers, it was obtained 16 valid and responded questionnaires, which represented the sample treated in this study, corresponding to 14.95% of the total active priests in the Diocese.

Besides, it was assigned numerical values for the Likert's scale, to support the indication of agreement or disagreement. As Baker (2005) the declarations of agreement should receive positive values while the disagreement should receive negative values. So, the attribute values for this study were:

a) Totally disagree = -2
b) Partiallydisagree= -1
c) Indifferent=0
d) Partiallyagree= 1
e) Totallyagree=2

When relating these values with the twenty-two questions, it was found that the possible interspace, between a total

disagreement and a total agreement is between -44 to +44. It was also realized an interview with the Vicar General of the Diocese of Caxias do Sul, who will be cited as interviewee "X". This interview was necessary mainly to understand the limits of autonomy from the church members as well as formal plans of the same.

RESULTS AND DISCUSSION

After tabulated and quantified the questions, as described in the research method, as a first analysis it was realized a sum of each of the respondents, that were classified from the letter "A" to "P", as the questionnaires were being answered and to preserve the identity of the priests. So, it was found that some priests have obtained similar results in the maximum limit, which would prove a behavior of the charismatic leadership, while other ones had lower scores, according to Figure 2.

Respondent	Sum
A	35
B	14
C	32
D	24
E	24
F	21
G	36
H	20
I	26
J	21
K	21
L	23
M	26
N	17
O	30
P	24

Source: The authors

Figure 2. Summary obtained from questionnaires

As a second analysis, it was considered the age of the respondents as a factor of influence in the behavior of the charismatic leadership, which was realized the following division:

a) Band 1 for the priests ordered between the years 50 and 70;
b) Band 2 for the priests ordered between the years 80 and 00.
Based on this, it is possible to observe that the priests who are in band 2, can be framed in a more charismatic profile, because they obtained the highest test scores, and the average of these was on 27 points while the priests who formed the band 1 reached 21.57 points, according to Figure 3.

Another analysis realized was if the participation in social movements helps / influences in the behavior of the charismatic leadership. Because of it the opened question was necessary, and the priests were categorized among those who

participate in social movements such as the pastoral and those who perform other functions such as administration of seminars and administrative tasks. At this point, it was found that the priests who work with social movements had medium higher values than those who do not participate, and the average of these was at 27.75 against 22.20, according to what is presented in Figure 4.

ordination	sum
13/12/1986	35
21/12/1986	14
29/1/1995	32
17/1/2009	24
5/6/1962	24
23/12/1979	21
12/2/2007	36
15/1/1989	20
20/12/2009	26
17/12/1978	21
6/7/1969	21
8/12/1956	23
24/1/1988	26
13/5/1970	17
26/1/1986	30
25/2/1973	24

Source: The Authors

Figure 3. Charismatic behavior by age

Sum	participates in movements
24	not participating
21	not participating
26	not participating
23	not participating
17	not participating
14	participating
32	participating
36	participating
20	participating
21	participating
21	participating
30	participating
24	participating
35	participating
24	participating
26	participating

Source: The Authors

Figure 4. Charismatic Leadership X social movements

The general average obtained by the research, index of 24.62 (between -44 to +44), indicates that there is evident charismatic behavior in the leader in the studied organization. The result confirms the link between the charismatic behavior and theneo charismatic paradigm leadership theory that is based on personal and psychological characteristics (HOUSE, ADITYA, 1977) and not in Weber's charismatic focus, focused on sociological character of the theory. The questions which

had a lower score (questions 8, 12, 14 and 15) deal with specific points such as: (1) absence of rewards - the leader avoids working with rewards to the faithful or at least there is neither the necessity nor the obligation of this contribution; (2) the necessities of the organization are not in priority, since the organization is the Catholic Church and it does not look for profit at the end of its planning; (3) the personal kindness of the leader is in the secondplan, because he follows orders and at this point it identifies the limitation of the research and the limitation of this leader performance and (4) the lack of flexibility in the ideas of the church. So, according to the construct of Strange and Mumford (2002), it is possible to say that the behavior of the leader of the Catholic Church in Caxias do Sul is charismatic, but not totally. This gap can be understood asthe scope limitation of the leader interviewee's action.

However, it is impossible with the data from this research to determine if the fall of the faithful in that religion proven by the IBGE (2010) is associated to the lack of charismatic behavior practiced by the leaders of the Catholic Church in the city of Caxias do Sul.

Final consideration

With the results obtained after tabulated the information it is notorious that most priests with recently ordination have obtained near the maximum score, indicating a charismatic leader behavior in relation to the more experienced priests. It could also be justified by the stance of the Catholic Church in the world, after Vatican II. Likewise, in a function to participate in social movements such as the pastoral, the priests also have a higher score indicating the presence of the charismatic leadership in relation to those who performing other activities with the Diocese. However, given the limitations of the research, it is not possible to generalize the results obtained because of one of these limitations is the sample size. Anew research with more comprehensive sample is suggested. With similar results we could make an inference of the results with a larger margin of safety.

Limitations

Research realized with 16 priests and not only with the top leader of the organization. Influence in the autonomy degree of the leader.

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