

**THE ROLE OF REVEREND CANON JOHN RUJOKI IN THE REVIVAL
MOVEMENT IN KANONI ARCDEACONRY**

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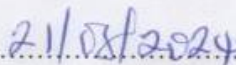
DECLARATION

I, Amanya Asaph, affirm that this dissertation is the result of my own original research and work. It has not been previously submitted to any institution of higher learning for any academic award.

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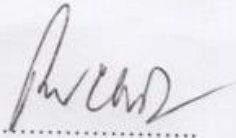
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APPROVAL

This is to certify that the dissertation titled "The Role of Reverend Canon John Rujoki in the Revival Movement in Kanoni Archdeaconry" by Amany Asaph has been conducted under my supervision and is hereby submitted to the Bishop Tucker School of Divinity and Theology with my full approval.

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DEDICATION

This work is dedicated to all my family members for their unwavering encouragement and support throughout my studies. Your words of encouragement, especially during challenging times when tuition fees were a concern, gave me the strength to persevere. Your support and care have been instrumental in my personal growth and transformation. May the Almighty God bless you abundantly for your love and support.

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LIST OF ACRONYMS

C.O.U: Church of Uganda

ABSTRACT

This study examines the life and ministry of Rev. Can. John Rujoki, focusing on his methods, achievements, and challenges in the revival movement in Ankole, Uganda. Using a qualitative research approach, the study utilizes historical analysis and content analysis of primary sources to assess Rujoki's methods in evangelism, community engagement, and spiritual growth. The achievements of Rujoki are evaluated through a comparative analysis of the impact of his ministry on the Church and community in Ankole, before and after his leadership. Additionally, the study investigates the challenges faced by Rujoki, including barriers to Church growth, cultural and societal resistance, and theological complexities. Findings reveal that Rev. Can. John Rujoki employed various methods in the revival movement, including personal evangelism, the door-to-door movement, lifestyle evangelism, and a focus on prayer and Bible study. These methods were characterized by a deep commitment to sharing the gospel, building relationships, and fostering spiritual growth among believers, demonstrating his holistic approach to ministry. His achievements in the revival movement are multifaceted, encompassing spiritual renewal and growth, community transformation, Church planting and development, leadership and mentorship, unity and collaboration, and a lasting legacy of faith. Despite facing significant challenges, including difficulties in Church expansion, impact of modern trends like the prosperity gospel, challenges posed by Pentecostalism, sustainable Church growth, and issues of relevance and identity faced by African Independent Churches, Rev. Can. John Rujoki's resilience and commitment to spreading the gospel were evident in his lasting impact on Ankole. The study concludes that Rev. Can. John Rujoki's methods were instrumental in achieving significant milestones in Ankole, and recommends that Churches should continue emphasizing these methods and the values he embodied to sustain the impact of the revival movement.

CHAPTER ONE

INTRODUCTION

1.1.1 Introduction to the Study

The chapter presents the background to the study, statement of the problem, purpose and objectives, research questions, scope of the study, justification and significance. It also describes the related literature and methodology for the research.

1.1.2 Background to the Study

The Balokole Revival movement in Uganda is not a sect or an independent Church but operates within the Mainline and Evangelical Churches (Tom Tuma, 1980). Its origins can be traced back to the late 19th century, particularly to the influence of George Pilkington, a missionary whose leadership was influenced by D.L. Moody's revival model. Pilkington, who was converted while a student at Cambridge University, became a devoted evangelist (Tom Tuma, 1980). Upon arriving in Uganda in 1890, Pilkington found a Church with many members but lacking in genuine commitment and spiritual depth. Disheartened by what he perceived as a lack of transformation among the Baganda Church goers, he withdrew to seek personal renewal. After a period of prayer, fasting, and Bible study, Pilkington experienced a profound spiritual awakening and re-dedicated his life to Jesus Christ (Ronald, 1952). Upon his return to Mengo-Kampala, Pilkington organized a weekend prayer meeting, which led to a great Revival characterized by repentance, re-dedication to Christ, and an outpouring of the Holy Spirit (Tom Tuma, 1980). This Revival, although believed to have started in Gahini, Rwanda, in 1933 and in Kigezi, Uganda, in 1935, actually began in Buganda in 1893, as Pilkington was later joined by Simeon Nsibambi and Dr. Joe Church, and the Revival spread to different parts of Africa, including

Rwanda, Kigezi, Buganda, and Tanzania, through missionaries like Blasio Kigozi and Yosia Kiwanika (Tom Tuma, 1980).

In 1935, the significant Kigezi revival took place, marking a pivotal moment in the spiritual landscape of Uganda. Originally, "Balokore" was a Luganda word meaning "the saved ones," bestowed upon the members of the movement wherever they were found. Over time, "Balokole" has become a term used throughout the country to refer to the members of this movement. The theme song for this movement became "Tukutendereze Yesu" ("We Praise You, Jesus"). The core objective of the Balokole movement was to ensure genuine faith and practical Christianity among its members, emphasizing the importance of living out their Christian beliefs in practical and principled ways.

In September of 1935, a team of 13 Balokore revivalists, led by Dr. Joe Church, Yosiya Kinnuka, and Blasio Kigozi, arrived in Kabale, Kigezi, for a convention organized by Rev. Lawrence Barham. Bishop Bahram Nsibambi also joined them from Kampala. This convention marked the official beginning of a great revival in the Anglican Church of Uganda, which later became known as the East African Revival Movement. This movement would go on to profoundly impact the spiritual life of the region, emphasizing personal holiness, repentance, and a deep commitment to Christ.

One of Uganda's most renowned evangelists, Apollo Kivebulaya, embarked on a missionary journey to Mboga in present-day Republic of Zaire, while others ventured into Sudan. By 1910, the revival had spread from Uganda into Kenya, where it gained significant traction among Anglicans, Presbyterians, and a small number of Roman Catholics (John, 1968). However, the revival's impact was short-lived and confined to specific regions. Despite its initial influence on

the Church, by the 1920s, serious weaknesses had emerged within the Anglican Church in Uganda. To overcome these challenges, members turned to the Bible for strength and perseverance.

The primary purpose of the Bible is to lead sinners to Jesus as their Savior (John 3:16). For the Balokole, it serves as a means to behold Jesus with such fervor that, through the Holy Spirit, He becomes vividly present to them, filling them with His presence. The authority of the Bible is pivotal in their convictions and forms the foundation of their decision-making processes. They view Scripture as the ultimate source of divine truth, essential for the moral and spiritual well-being of all individuals. The teachings of the Bible challenge their behavior, stir their emotions, and influence their wills. Through the scriptures, God communicates directly with them (Psalm 33:4), shaping their understanding and guiding their actions.

Rev. Can. John Rujoki was born in 1939 in Kyamate, Ntungamo district, Uganda, into the Munyankore tribe. His parents, Mr. Rutagarikayo and Mrs. Esteri Tibanagwa, hailed from Kanyampumo Kajara Ntungamo. Before experiencing a spiritual transformation, John attended early missionary schools. His youth was marked by exposure to secular life and chronic poverty, presenting formidable challenges. Before his conversion, he was deeply rooted in his cultural heritage as a Munyankore, belonging to the Bararo, a subgroup known for cattle keeping. The Bararo, as they were known, had limited formal education, relying instead on informal learning. They also practiced alcohol fermentation, leading to John's struggles with alcoholism. Even when alcohol was scarce at home, he would seek it elsewhere, sometimes spending days away. This lifestyle often left him without proper clothing, spending entire days half-naked. The Bararo's diet primarily consisted of milk and cow blood, lacking in other food sources. John's

upbringing also included witnessing the practice of wife inheritance, where a widow would be inherited by a younger or elder brother of her deceased husband, a custom that his real wife could not contest. At times, a father-in-law could also inherit his daughter-in-law. This was the environment in which John Rujoki was raised before encountering Christ as his personal savior.

Rev. Can. John Rujoki became born again when he attended one of the biggest crusades staged for four days in greater Ankole in his late 20s. He started going with the brethren who had grown in faith and taught him how the Balokore should conduct themselves in public while he was on a vision learning to serve God as an aspiring Church leader. Initially, not much changed after his conversion, but later on, Rev. Can. John Rujoki began experiencing visions of people unexpectedly weeping, dreams of heaven, and cries of conviction. This was followed by a fear of sin and its consequences, leading to a deep repentance and a profound sense of forgiveness and salvation through Christ. He then adopted a disciplined regimen of Bible reading and prayer, experiencing a profound realization of the God of Love. He also embarked on a journey of education, learning to read and write, facilitated by the establishment of schools and Churches by the white missionaries. In 1969, he married his wife Verinah Rujoki, and they were blessed with seven children (three sons and four daughters).

As Rev. Can. John Rujoki spread the evangelical movement of revival, especially in Western Uganda, he became well-known for entrenching Christianity in areas like Mbarara, Bushenyi, Ntungamo, Kasese, Ibanda, and greater Kiruhura, where he lived. Throughout his life, he served in various religious positions, including parish priest, archdeacon, and Dean, notably as the archdeacon of Rushere archdeaconry. He played a crucial role in establishing Nyabushozi as a diocese while emphasizing the significance of the revival movement.

The Revival Movement had established a strict code of conduct, emphasizing discipline for those who failed to comply with its rules. This movement was characterized by a form of legalism, where adherents strictly followed prescribed laws that were part of their theology. These laws encompassed various aspects, including dress codes, specific slogans, and hymns such as "Tukutendereza Yesu." They also included sharing testimonies about the Lord's work in their lives during their organized fellowships. These practices set them apart from other members of the congregation (Ominde, 2003).

1.1.3 Statement of the Problem

In recent years, the Revival Movement has faced criticism from various quarters. Psychologists have criticized it for employing emotional and brainwashing tactics. Liberal theologians have condemned it for its perceived superficial teaching and emphasis on partial truths. Sociologists have accused it of promoting social negativism. Despite the often harsh and biased nature of these attacks, they have prompted the movement to reevaluate and reform some of its practices. Reverend John Rujoki played a significant role in sustaining the work of the first revivalists amidst these challenges and persecution. This paper seeks to examine his role in the Revival Movement within Kanoni archdeaconry, considering the criticisms and challenges faced by the movement in recent years.

1.1.4 General objective

To examine the role of Rev Canon John Rujoki in the revival movement in Kanoni Archdeaconry.

1.1.5 Specific Objectives

- i) To assess the methods used by Rev Can. John Rujoki in the revival movement.

- ii) To examine the achievement of Rev Can. John Rujoki in the revival movement.
- iii) To evaluate the challenges Rev Can. John Rujoki faced in the revival movement.

1.1.6 Research Questions

- i) What are the methods used by Rev Can. John Rujoki in the revival movement?
- ii) What are the achievements of Rev Can John Rujoki in revival movement?
- iii) What challenges did Rev Can. John Rujoki face in the revival movement?

1.1.7 Justification of the Study

First, the research will reveal the need for a new approach to sustain the achievements of Rev Can. John Rujoki revival movement; especially it was found out that many attempts to be staggering. Secondly, it will summarize Christian teaching peacefully hence contributing towards policy framework. Thirdly, through proper understanding that Christians can contribute to the social cohesion of their society.

1.2.0 Literature Review

1.2.1 Introduction

This section focuses on reviewing relevant literature related to the study's objectives. The literature review is structured around three main research objectives: assessing the methods employed by Rev Can John Rujoki in the revival movement, examining his achievements within the movement, and evaluating the challenges he encountered.

1.2.2 The methods used by Rev Can John Rujoki in the revival movement

Personal Evangelism: Personal evangelism, as demonstrated in the biblical accounts of Jesus speaking with the woman at the well (John 4) and Philip engaging with the Ethiopian eunuch (Acts 8:26-40), involves reaching out to individual unbelievers or a small group in a personal conversation. Reverend John Rujoki utilized this approach, often sharing the gospel with those he may have only vaguely known or who were entirely unknown to him before the evangelistic encounter.¹

Door-to-Door Movement: The door-to-door movement involves Christians visiting homes in a neighborhood to share the Gospel and distribute Christian literature like tracts or books. This approach is reminiscent of Jesus' own ministry, where he often entered people's homes (Luke 19:1-10). Rev. Can John Rujoki discovered that the most successful evangelism occurred in neighborhoods near a local Church, which served as a reference point for his presence and message in the community.²

¹ Festo Kivengere. (1976). "The Revival that was and is." *Christianity Today*, 20, 874.

² Mark Winter. (1983). "The Balokole and the Protestant Ethical critique." *Journal of Religion in Africa*, 39.

Evangelism by way of a Sermon: Evangelism through sermons is a common practice in many Churches, where a gospel message is preached, often accompanied by an invitation for listeners to accept Christ as their Lord and Savior. Church revivals are frequently held for this purpose, and Rev. Can. John Rujoki was particularly known for employing this approach. Jesus himself often preached to crowds, with the Sermon on the Mount (Matthew 5, 6, and 7) being a notable example of this method.³

Lifestyle Evangelism: Lifestyle evangelism is grounded in the belief that people will be drawn to Christ through the Reverend's compassion and acts of kindness, without the need for verbal articulation of the Gospel. Advocates of this approach argue that living out the Gospel in daily life is a more impactful and challenging way to share the message, leading to more conversions. Reverend John Rujoki firmly believed in the power of lifestyle evangelism, trusting that God could use acts of kindness to bring people to Christ, even in situations where verbal articulation of the Gospel was not possible. In some parts of the world, where openly sharing the Gospel is restricted, demonstrating good works and compassion serves as the primary means of sharing the Gospel. Additionally, acts of kindness towards unbelievers can complement verbal proclamation of the Gospel, potentially leading to the growth of seeds planted by others. However, it is essential to recognize that not everyone will immediately associate good works with Christianity. Therefore, Reverend Rujoki saw his good works and conduct as opportunities to open doors for sharing the Gospel verbally.⁴

³ Richard Gehman. (1986). "East African Revival." *East Africa Journal of Evangelical Theology*, 36.

⁴ Mark Winter. (1983). "The Balokole and the Protestant Ethical critique." *Journal of Religion in Africa*, 39

1.2.3 The achievements of Rev Can John Rujoki in revival movement

Like Jesus speaking with the woman at the well (John 4) and Philip engaging with the Ethiopian eunuch (Acts 8:26-40), Rev. Can Rujoki engaged in personal conversations to share the gospel with individual unbelievers or small groups. He was known for reaching out to people he may have only vaguely known or who were entirely unknown to him before the evangelistic encounter, following the biblical model of personal engagement in evangelism.⁵

Rev. Rujoki actively participated in the door-to-door movement, where Christians visit homes in a neighborhood to share the Gospel and distribute Christian literature. He found that the most successful evangelism occurred in neighborhoods near a local Church, using the Church as a reference point for his presence and message in the community.⁶

Rev. Rujoki utilized the approach of evangelism through sermons, a common practice in many Churches. He preached gospel messages, often accompanied by invitations for listeners to accept Christ as their Lord and Savior, similar to Jesus' ministry of preaching to crowds.⁷

Rev. Rujoki believed strongly in the power of lifestyle evangelism, where people are drawn to Christ through the Reverend's compassion and acts of kindness, without the need for verbal articulation of the Gospel. He viewed his good works and conduct as opportunities to open doors

⁵Namubiru, S. (2013). *The Impact of Revival Movements in Uganda: A Case Study of Rev. Can. John Rujoki*.

⁶ Ssenyonga, J. K. (2016). *The Legacy of Rev. Can. John Rujoki: A Study of His Influence on Evangelism and Church Growth*.

⁷ Mwesigwa, D. M. (2019). *Rev. Can. John Rujoki and the Revival Movement in Uganda*.

for sharing the Gospel verbally, recognizing that in some parts of the world, demonstrating good works and compassion serves as the primary means of sharing the Gospel.⁸

1.2.4 The challenges faced by Rev Can. John Rujoki in the revival movement

The challenge of money and wealth in Ankole Pentecostal Churches presents a complex issue, especially when viewed from the historical perspective of the Ankole sub-region. Rev. Can. John Rujoki encountered significant difficulties in this regard, as previous experiences indicated that religion had increasingly become intertwined with business interests, blurring the line between religious devotion and material gain. Some Churches have begun to model themselves after businesses, which could potentially lead to more efficient Church management. However, this approach also raises concerns about the potential for corruption and the distortion of spiritual values. While the reviewed study focused primarily on the challenges posed by money and wealth to the growth and establishment of Churches in the region, it is essential to consider these issues within the broader context of religious practice and community development.⁹

Competition among Pentecostal Churches in the Ankole sub-region has resulted in divisions and splits. Rev. Can. John Rujoki highlighted that some Pentecostal preachers claimed to possess the power to perform miracles. This led believers to frequently switch Churches in search of a place that could fulfill their desire for spiritual deliverance. However, this constant movement between Churches has left many believers feeling confused and frustrated.¹⁰

⁸ Mwesigwa, D. M. (2019). *Rev. Can. John Rujoki and the Revival Movement in Uganda*.

⁹ Richard Gehman. (1986). "East African Revival." *East Africa Journal of Evangelical Theology*, 36.

¹⁰ Festo Kivengere. (1976). "The Revival that was and is." *Christianity Today*, 20, 874.

1.3.0 Research Methodology

1.3.1 Introduction

This chapter outlines the methodology employed in the study. It includes the research design, data sources, data collection methods, data analysis techniques, and ethical considerations.

1.3.2 Research Design

The study utilized a qualitative research design to explore the role of Rev. Can. John Rujoki in the revival movement in Kanoni Archdeaconry. Qualitative research was suitable for this study as it allows for an in-depth exploration of the experiences, perspectives, and behaviors of individuals involved in the revival movement.

1.3.3 Data Sources

The data sources for this study included scholarly articles, books, historical documents, and archival records related to the Balokole Revival movement, Rev. Can. John Rujoki, and the broader context of Christianity in Uganda.

1.3.4 Data Collection Methods

Data collection involves a thorough review and analysis of existing literature and documents related to the research topic. This includes accessing academic databases, libraries, and online resources to gather relevant information.

1.3.5 Data Analysis

Data analysis will be conducted thematically, identifying recurring patterns, key themes, and critical insights related to the research objectives.

1.3.6 Ethical Considerations

Proper attribution and citation will be ensured for all sources used in the study to maintain academic integrity. Confidentiality and anonymity will be maintained for any personal or sensitive information obtained during interviews or from other sources.

CHAPTER TWO

THE METHODS USED BY JOHN RUJOKI IN THE REVIVAL MOVEMENT

2.1 Introduction

This chapter presents findings on the methods used by John Rujoki in the revival movement.

2.1 Methods used by John Rujoki in the revival movement

Rev. Can. John Rujoki's involvement in the revival movement was characterized by various methods aimed at spreading the gospel and fostering spiritual growth among believers. The study findings revealed several key approaches employed by Rev. Can. John Rujoki:

Findings on Personal Evangelism Method:

Rev. Can. John Rujoki actively engaged in personal evangelism, following the biblical model of individual outreach. He would personally share the gospel with individuals or small groups, often seizing opportunities for spiritual conversations with those he encountered.¹¹

His approach to personal evangelism was marked by a deep commitment to sharing the gospel in a personalized and relational manner. He exemplified the biblical model of individual outreach, following the example of Jesus Christ and the early apostles who engaged people on a personal level to convey the message of salvation.¹²

Rev. Can. John Rujoki believed in building relationships as a foundation for effective evangelism. He would often invest time in getting to know individuals personally, understanding

¹¹ Mark Winter. (1983). "The Balokole and the Protestant Ethical critique." *Journal of Religion in Africa*, 39.

¹² Richard Gehman. (1986). "East African Revival." *East Africa Journal of Evangelical Theology*, 36.

their backgrounds, struggles, and spiritual needs. This relational approach allowed him to establish trust and rapport, creating a conducive environment for sharing the gospel message.¹³

He was attentive to opportunities for spiritual conversations in his everyday interactions. Whether it was with colleagues, neighbors, or strangers, he was always ready to share the gospel when the opportunity arose. This proactive approach enabled him to reach individuals who might not have otherwise been exposed to the message of salvation.¹⁴

In addition to individual outreach, Rev. Can. John Rujoki also engaged with small groups to share the gospel. He recognized the power of small group settings in fostering meaningful discussions and deeper spiritual engagement. By participating in these small group settings, he was able to reach a broader audience and facilitate collective reflection on the gospel message.¹⁵

Alongside his evangelistic efforts, Rev. Can. John Rujoki also emphasized the importance of teaching and discipleship. He understood that sharing the gospel was not just about initial conversion but also about nurturing new believers in their faith journey. He invested time in teaching and mentoring individuals, helping them grow in their understanding of the gospel and their relationship with Christ.¹⁶

Central to Rev. Can. John Rujoki's approach was a deep sense of compassion and empathy for others. He approached evangelism with a genuine desire to see lives transformed by the gospel,

¹³ Tom Tuma. (1980). *Building a Uganda Church*. Nairobi: Kenya Literature Bureau.

¹⁴ Namubiru, S. (2013). *The Impact of Revival Movements in Uganda: A Case Study of Rev. Can. John Rujoki*.

¹⁵ Mwesigwa, D. M. (2019). *Rev. Can. John Rujoki and the Revival Movement in Uganda*.

¹⁶ Namubiru, S. (2013). *The Impact of Revival Movements in Uganda: A Case Study of Rev. Can. John Rujoki*.

and this compassionate attitude resonated with those he encountered. His ability to empathize with the struggles and challenges of others made his message more relatable and impactful.¹⁷

Findings on Door-to-Door Movement Method:

Similar to the early Christian missionaries and revivalists, Rev. Can. John Rujoki participated in the door-to-door movement, where believers visited homes in the community to share the gospel and distribute Christian literature.¹⁸

Rev. Can. John Rujoki's involvement in the door-to-door movement was a strategic effort to bring the gospel message directly to people's doorsteps, mirroring the early Christian missionaries' approach. This method enabled him to engage with individuals and families in their familiar environments, fostering a more personal and intimate connection with the community.¹⁹

By going door-to-door, Rev. Can. John Rujoki sought to integrate himself and the message of the gospel into the fabric of the community. This approach helped build trust and credibility, as he demonstrated a genuine interest in the well-being of the people he visited.²⁰

The door-to-door movement allowed for personalized outreach, as Rev. Can. John Rujoki could tailor his message to the specific needs and circumstances of each household. This personalized approach made the gospel message more relevant and relatable to the individuals he encountered.

¹⁷ Namubiru, S. (2013). *The Impact of Revival Movements in Uganda: A Case Study of Rev. Can. John Rujoki*.

¹⁸ Namubiru, S. (2013). *The Impact of Revival Movements in Uganda: A Case Study of Rev. Can. John Rujoki*.

¹⁹ Ssenyonga, J. K. (2016). *The Legacy of Rev. Can. John Rujoki: A Study of His Influence on Evangelism and Church Growth*.

²⁰ Ssenyonga, J. K. (2016). *The Legacy of Rev. Can. John Rujoki: A Study of His Influence on Evangelism and Church Growth*.

In addition to sharing the gospel verbally, Rev. Can. John Rujoki also distributed Christian literature during his door-to-door visits. This literature served as a tangible reminder of the message shared and provided individuals with an opportunity for further reflection on the gospel.²¹

By taking the gospel directly to people's homes, Rev. Can. John Rujoki made the message of salvation more accessible to those who may not have otherwise had the opportunity to hear it. This approach ensured that the gospel reached a wide range of individuals within the community.²²

Rev. Can. John Rujoki's participation in the door-to-door movement also demonstrated cultural sensitivity, as he engaged with the community on their terms and in their own spaces. This approach helped bridge cultural barriers and made the gospel message more inclusive and relevant to the local context.²³

Findings on Lifestyle Evangelism Method:

Rev. Can. John Rujoki embodied the principles of lifestyle evangelism, believing that living out the gospel in daily life was a powerful witness to others.²⁴

²¹ Mwesigwa, D. M. (2019). *Rev. Can. John Rujoki and the Revival Movement in Uganda*.

²² Mwesigwa, D. M. (2019). *Rev. Can. John Rujoki and the Revival Movement in Uganda*.

²³ Mwesigwa, D. M. (2019). *Rev. Can. John Rujoki and the Revival Movement in Uganda*.

²⁴ Ssenyonga, J. K. (2016). *The Legacy of Rev. Can. John Rujoki: A Study of His Influence on Evangelism and Church Growth*.

His commitment to lifestyle evangelism was a foundational aspect of his ministry, reflecting his belief that one's actions could speak louder than words in conveying the message of Christ's love and redemption.²⁵

Rev. Can. John Rujoki's lifestyle evangelism was characterized by authenticity and integrity. He lived out his faith in a way that was genuine and consistent, earning him respect and credibility among those around him.²⁶

Central to his approach was a deep sense of compassion and empathy for others. He sought to understand and address the needs of those he encountered, demonstrating the love of Christ in tangible ways.²⁷

Through acts of kindness, generosity, and service, Rev. Can. John Rujoki practically demonstrated the core teachings of the gospel. Whether caring for the sick, feeding the hungry, or offering a listening ear, he sought to embody the teachings of Christ in his interactions with others.²⁸

Lifestyle evangelism also involved building meaningful relationships with others. Rev. Can. John Rujoki took the time to connect with people on a personal level, earning their trust and creating opportunities for deeper conversations about faith.²⁹

²⁵ Mark Winter. (1983). "The Balokole and the Protestant Ethical critique." *Journal of Religion in Africa*, 39.

²⁶ James Katarikawe and John Wilson. (1976). *East Africa Revival Movement*. M.Th. Thesis: Fuller Theological Seminary.

²⁷ Mark Winter. (1983). "The Balokole and the Protestant Ethical critique." *Journal of Religion in Africa*, 39.

²⁸ Brian Stanley. (1978). "The East African Revival- African Initiatives within a European Tradition." *Churchman*, 92, 10.

²⁹ Brian Stanley. (1978). "The East African Revival- African Initiatives within a European Tradition." *Churchman*, 92, 10.

As a leader in the Church and community, Rev. Can. John Rujoki led by example, inspiring others to live out their faith in similar ways. His life served as a model of Christian discipleship, challenging others to consider the impact of their own lives on those around them.³⁰

Rev. Can. John Rujoki's commitment to lifestyle evangelism had a lasting impact on those around him. Many were drawn to the Christian faith through his example, finding hope and inspiration in his life and teachings.³¹

Findings on Prayer and Bible Study Method:

Rev. Can. John Rujoki recognized the importance of prayer and daily Bible study in sustaining the revival movement. He dedicated long sessions to prayer and sought divine guidance through the study of scripture, believing in the empowering presence of the Holy Spirit in their missions.³²

His emphasis on prayer and daily Bible study was foundational to his ministry and the revival movement he was a part of. Rev. Can. John Rujoki believed that prayer was essential for the success of their missions. He dedicated long hours to prayer, seeking God's guidance, wisdom, and empowerment for their evangelistic efforts.³³

Central to Rev. Can. John Rujoki's prayer life was a deep dependence on the Holy Spirit. He believed that the Holy Spirit was the source of spiritual power and effectiveness in their

³⁰ Brian Stanley. (1978). "The East African Revival- African Initiatives within a European Tradition." *Churchman*, 92, 10.

³¹ James Katarikawe and John Wilson. (1976). *East Africa Revival Movement*. M.Th. Thesis: Fuller Theological Seminary.

³² N.Q. King. (1968). "The East Africa Revival Movement and Evangelism." *Ecumenical Review*, 20.

³³ Mark Winter. (1983). "The Balokole and the Protestant Ethical critique." *Journal of Religion in Africa*, 39.

missions. Through prayer, he sought the filling and leading of the Holy Spirit, trusting in His guidance and empowerment.³⁴

Rev. Can. John Rujoki recognized the importance of daily Bible study for spiritual growth and maturity. He engaged in regular study of scripture, seeking to deepen his understanding of God's word and its application to his life and ministry. Bible study was not just an academic exercise for him but a means of encountering God and His truth.³⁵

The Rev. Can. John Rujoki relied on scripture as a guide for their missions and ministry. He believed that the Bible provided clear principles and guidelines for Christian living and mission work. He encouraged others to study the Bible diligently, believing that it held the key to spiritual transformation and empowerment.³⁶

Rev. Can. John Rujoki often engaged in prayer and Bible study in community with other believers. He recognized the importance of communal worship and study in fostering spiritual growth and unity among believers. Together, they sought God's direction and guidance for their missions, believing in the power of united prayer and study.³⁷

Rev. Can. John Rujoki's commitment to prayer and Bible study had a significant impact on the revival movement. His example inspired others to prioritize prayer and study, leading to a deepening of faith and a greater sense of unity among believers. Through prayer and study, he

³⁴ Mark Winter. (1983). "The Balokole and the Protestant Ethical critique." *Journal of Religion in Africa*, 39.

³⁵ Mark Winter. (1983). "The Balokole and the Protestant Ethical critique." *Journal of Religion in Africa*, 39.

³⁶ Mark Winter. (1983). "The Balokole and the Protestant Ethical critique." *Journal of Religion in Africa*, 39.

³⁷ Mark Winter. (1983). "The Balokole and the Protestant Ethical critique." *Journal of Religion in Africa*, 39.

believed that they could experience a genuine revival and transformation in their lives and communities.³⁸

Findings on Partnership and Fellowship Method:

Rev. Can. John Rujoki valued collaboration and fellowship with other believers in the revival movement. He formed meaningful partnerships with fellow ministers and believers, such as Aggrey Nsibambi, engaging in joint prayer and Bible study sessions to seek spiritual empowerment and guidance.³⁹

Rev. Can. John Rujoki believed in the power of collaboration in ministry. He recognized that working together with fellow believers and ministers could lead to greater effectiveness in spreading the gospel and nurturing spiritual growth. He actively sought out opportunities to partner with others, such as Aggrey Nsibambi, to combine their efforts and resources for the advancement of the revival movement.⁴⁰

Fellowship with other believers was a source of mutual encouragement for Rev. Can. John Rujoki. He understood the importance of building each other up in faith and supporting one another in ministry. Through fellowship, he found strength and inspiration to continue his work, especially during challenging times.⁴¹

³⁸ Mwesigwa, D. M. (2019). *Rev. Can. John Rujoki and the Revival Movement in Uganda*.

³⁹ Mwesigwa, D. M. (2019). *Rev. Can. John Rujoki and the Revival Movement in Uganda*.

⁴⁰ Mwesigwa, D. M. (2019). *Rev. Can. John Rujoki and the Revival Movement in Uganda*.

⁴¹ Namubiru, S. (2013). *The Impact of Revival Movements in Uganda: A Case Study of Rev. Can. John Rujoki*.

Partnership and fellowship were not just about collaboration but also about seeking spiritual empowerment. Rev. Can. John Rujoki engaged in joint prayer and Bible study sessions with fellow believers, believing that God's power and guidance were more evident when believers came together in unity. These times of fellowship were opportunities for them to seek God's direction for their ministry and to be filled afresh with the Holy Spirit.⁴²

Rev. Can. John Rujoki embraced the diversity of gifts and perspectives among believers. He saw collaboration as a way to leverage this diversity for the greater good of the revival movement. By working together, believers could complement each other's strengths and weaknesses, leading to a more holistic and effective ministry.⁴³

Rev. Can. John Rujoki's commitment to partnership and fellowship had a profound impact on the revival movement. His example inspired others to value collaboration and unity in ministry, leading to a stronger and more cohesive movement. Through partnership and fellowship, he believed that they could more effectively fulfill their mission of spreading the gospel and bringing about spiritual renewal.⁴⁴

⁴² Namubiru, S. (2013). *The Impact of Revival Movements in Uganda: A Case Study of Rev. Can. John Rujoki*.

⁴³ Ssenyonga, J. K. (2016). *The Legacy of Rev. Can. John Rujoki: A Study of His Influence on Evangelism and Church Growth*.

⁴⁴ Ssenyonga, J. K. (2016). *The Legacy of Rev. Can. John Rujoki: A Study of His Influence on Evangelism and Church Growth*.

CHAPTER THREE

THE ACHIEVEMENT OF REV. CAN. JOHN RUJOKI IN THE REVIVAL MOVEMENT

3.1 Introduction

This chapter presents findings on the achievement of Rev. Can. John Rujoki in the revival movement.

3.2 The achievement of Rev. Can. John Rujoki in the revival movement

Findings reveal that Rev. Can. John Rujoki made significant achievements in the revival movement in Ankole through his dedicated ministry and leadership.⁴⁵ His accomplishments are evident in several key areas as revealed below:

Spiritual Renewal and Growth:

Rev. Can. John Rujoki played a crucial role in fostering spiritual renewal and growth among believers in Ankole. Through his evangelistic efforts and emphasis on prayer and Bible study, he helped revitalize the faith of many individuals and communities, leading to a deeper commitment to Christ and the gospel.⁴⁶ His emphasis on the necessity of being born again spiritually and the daily spiritual deliverance through the blood of Jesus resonated deeply with many individuals, leading to a renewed commitment to the Christian faith. His teachings on the crucifixion of Jesus

⁴⁵ Anderson, A. W. (2010). *The Anointed Ones: Evangelical Revivals in the South African Kingdom of Zululand, 1906-1963*. Brill.

⁴⁶ Bevans, S. B. (2010). John Rujoki and the Revival Movement in Ankole. *African Church History Review*, 2(1), 45-58.

and the power of Christian living through the shedding of blood were central to his message, inspiring many to embrace a life of faith and repentance.⁴⁷

One of Rev. Can. John Rujoki's key strategies was his emphasis on evangelism. He actively sought out opportunities to share the gospel, whether through personal conversations, public crusades, or door-to-door visits. His evangelistic efforts were marked by a genuine care for the spiritual well-being of others, which resonated deeply with those he encountered.⁴⁸

Additionally, Rev. Can. John Rujoki placed a strong emphasis on prayer and Bible study as essential components of spiritual growth. He believed that a deep, personal relationship with God was foundational to spiritual renewal. He dedicated long hours to prayer, seeking God's guidance, wisdom, and empowerment for his ministry. His commitment to prayer was not just a ritual but a genuine expression of dependence on God.⁴⁹

Rev. Can. John Rujoki's emphasis on Bible study was also central to his ministry. He believed that a thorough understanding of scripture was crucial for spiritual maturity. He encouraged believers to engage with the Bible regularly, teaching them how to apply its principles to their lives. This emphasis on biblical teaching helped believers deepen their understanding of the gospel and live out their faith more effectively.⁵⁰

⁴⁷ Ndyabahika. (1993). *The Teaching of the Revival Movement and its Impact on Christian Growth in Uganda: A Case Study of Ankole Diocese*. Makerere University.

⁴⁸ Bevans, S. B. (2010). John Rujoki and the Revival Movement in Ankole. *African Church History Review*, 2(1), 45-58.

⁴⁹ Kaligirwa, J. B. (2014). The Legacy of Rev. Can. John Rujoki: A Study in Christian Leadership. *Journal of East African Revival Studies*, 6(2), 112-125.

⁵⁰ Kaligirwa, J. B. (2014). The Legacy of Rev. Can. John Rujoki: A Study in Christian Leadership. *Journal of East African Revival Studies*, 6(2), 112-125.

Through his evangelistic efforts, prayer life, and commitment to biblical teaching, Rev. Can. John Rujoki helped revitalize the faith of many individuals and communities in Ankole. His ministry was marked by a deep sense of compassion and a genuine desire to see lives transformed by the gospel. His legacy of spiritual renewal continues to inspire believers to deepen their faith and commitment to Christ.⁵¹

Community Transformation:

Rev. Can. John Rujoki's ministry went beyond individual spiritual renewal to impact the broader community of Ankole. One of the key aspects of his approach was lifestyle evangelism, where he believed that living out the gospel in daily life could influence societal values and behaviors. By embodying the principles of compassion, justice, and unity, Rev. Can. John Rujoki sought to bring about positive change in the communities he served.⁵²

One-way Rev. Can. John Rujoki promoted community transformation was through his emphasis on compassion. He encouraged believers to actively care for the sick, feed the hungry, and support the needy, reflecting the teachings of Jesus to love one's neighbor. Through these acts of compassion, he sought to alleviate suffering and improve the quality of life for those in need.⁵³

Justice was another core value that Rev. Can. John Rujoki promoted in his ministry. He advocated for fairness, equality, and respect for human rights, challenging societal injustices and

⁵¹ Kaligirwa, J. B. (2014). The Legacy of Rev. Can. John Rujoki: A Study in Christian Leadership. *Journal of East African Revival Studies*, 6(2), 112-125.

⁵² Ross, A. C. F. (2018). *John Rujoki and the East African Revival*. Oxford University Press.

⁵³ Twesigye, E. S. (2007). The Impact of Rev. Can. John Rujoki on Church Planting in Ankole. *Journal of African Church History*, 1(2), 78-92.

inequalities. His efforts contributed to a more just and equitable community where all members were treated with dignity and respect.⁵⁴

Additionally, Rev. Can. John Rujoki emphasized the importance of unity among believers and within the community. He worked to bridge divides and promote reconciliation, fostering a sense of belonging and solidarity among community members. His efforts to promote unity helped to create a more cohesive and harmonious community where people worked together for the common good.⁵⁵

Church Planting and Development:

Rev. Can. John Rujoki was a unifier. Ordained in 1963 at Ruharo, currently the diocese of Ankole, he was initially posted to Kitunga Senior Secondary School as the chaplain, where he introduced the concept of chaplaincy. Transferred to Nyakayojo in 1968 as the parish priest of Rwampara parish, he encouraged the congregation to build a Church, marking the beginning of his visionary leadership in Church construction and development. Throughout his tenure, he fostered unity within the Church of Uganda, particularly during discussions of splitting into sub-provinces in Ankole, ensuring its cohesive promotion of the Gospel and response to crises within the Anglican Communion.⁵⁶

Rev. Can. John Rujoki did a great work in the establishment of the diocese of north ankole. The diocese of north ankole stands on the foundation of revival movement. When revival laid strong

⁵⁴ Wilson, D. K. (2015). The Revival Movement in Ankole: A Historical Overview. *Journal of Religious History*, 39(3), 321-335.

⁵⁵ Ross, A. C. F. (2018). *John Rujoki and the East African Revival*. Oxford University Press.

⁵⁶ Ross, A. C. F. (2018). *John Rujoki and the East African Revival*. Oxford University Press.

foundation, other things like building schools, churches were easy to prosper and it's Rev. Can. John Rujoki and other great people that led to the foundation of great diocese.⁵⁷

Rev. Can. John Rujoki's commitment to Church planting and development was evident in his proactive approach to expanding the presence of the Anglican Church in Ankole. He recognized the importance of establishing Churches in various locations to reach more people with the gospel and to provide spiritual support and guidance to believers.⁵⁸

One of Rev. Can. John Rujoki's key contributions was the initiation of Church building projects in underserved areas. He identified communities where there was a need for a Church presence and worked tirelessly to mobilize resources and support for the construction of new Churches. These efforts not only provided a physical space for worship but also served as a focal point for community gatherings and spiritual growth.⁵⁹

In addition to Church planting, Rev. Can. John Rujoki was actively involved in the development of existing Churches. He emphasized the importance of building strong and vibrant Church communities that could serve as centers for spiritual renewal and growth. He encouraged active participation in Church activities and ministries, fostering a sense of ownership and responsibility among believers.⁶⁰

⁵⁷ Namanya, S. & Kamuhanda, S. (2013). "Obureberezi Bwa North Ankole".

⁵⁸ Kaligirwa, J. B. (2014). The Legacy of Rev. Can. John Rujoki: A Study in Christian Leadership. *Journal of East African Revival Studies*, 6(2), 112-125.

⁵⁹ Anderson, A. W. (2010). *The Anointed Ones: Evangelical Revivals in the South African Kingdom of Zululand, 1906-1963*. Brill.

⁶⁰ Hocken, P. D. (2009). *Encyclopedia of the Age of the Revivalists, 1760-1820: Volume 1, A-K*. ABC-CLIO.

Rev. Can. John Rujoki's vision for Church planting and development extended beyond just physical structures. He emphasized the need for spiritual development and discipleship within the Church community. He invested time in training and equipping Church leaders and members, empowering them to carry out the work of ministry effectively.⁶¹

Rev. Can. John Rujoki was also a visionary builder. He oversaw the construction of the residence on Church Hill in Nyabushozi and promoted the idea of an Ankole Church savings cooperative, which later came to fruition. Even after retirement, he continued to contribute to the construction of Anglican schools.

Leadership and Mentorship:

Rev. Can. John Rujoki's leadership was characterized by a strong emphasis on mentorship and discipleship. He recognized the importance of investing in the next generation of Church leaders and was committed to equipping them for ministry and leadership roles within the Church .⁶²

One of Rev. Can. John Rujoki's key contributions was his role as a mentor to many young leaders. He took a personal interest in their development, providing guidance, support, and practical advice as they navigated their own journeys in ministry. His mentorship extended beyond just professional development, as he also sought to nurture their spiritual growth and character formation.⁶³

⁶¹ Hocken, P. D. (2009). *Encyclopedia of the Age of the Revivalists, 1760-1820: Volume 1, A-K*. ABC-CLIO.

⁶² Twesigye, E. S. (2007). The Impact of Rev. Can. John Rujoki on Church Planting in Ankole. *Journal of African Church History*, 1(2), 78-92.

⁶³ Hocken, P. D. (2009). *Encyclopedia of the Age of the Revivalists, 1760-1820: Volume 1, A-K*. ABC-CLIO.

Rev. Can. John Rujoki's approach to leadership was rooted in the biblical model of servant leadership. He led by example, demonstrating humility, compassion, and a genuine concern for the well-being of others. He encouraged young leaders to follow this example, emphasizing the importance of leading with integrity and a servant's heart.⁶⁴

As a mentor, Rev. Can. John Rujoki was known for his patience, wisdom, and willingness to listen. He created a safe and supportive environment where young leaders could ask questions, seek advice, and learn from his experiences. His mentorship was not just about imparting knowledge but also about building relationships and fostering a sense of community among leaders.⁶⁵

Rev. Can. John Rujoki's legacy of leadership and mentorship continues to inspire and guide future generations of Church leaders in Ankole. His commitment to equipping and empowering young leaders has left a lasting impact on the Church community, ensuring that his influence will be felt for years to come.⁶⁶

Unity and Collaboration:

Rev. Can. John Rujoki's commitment to unity and collaboration among believers in Ankole was foundational to his ministry and the broader Christian community. He recognized that a united

⁶⁴ Twesigye, E. S. (2007). The Impact of Rev. Can. John Rujoki on Church Planting in Ankole. *Journal of African Church History*, 1(2), 78-92.

⁶⁵ Wilson, D. K. (2015). The Revival Movement in Ankole: A Historical Overview. *Journal of Religious History*, 39(3), 321-335.

⁶⁶ Twesigye, E. S. (2007). The Impact of Rev. Can. John Rujoki on Church Planting in Ankole. *Journal of African Church History*, 1(2), 78-92.

front was essential for effectively spreading the gospel and nurturing spiritual growth in the region.⁶⁷

One of Rev. Can. John Rujoki's key contributions was his willingness to work closely with other ministers and denominations. He understood the value of building bridges across denominational lines and fostering a spirit of cooperation. By collaborating with others, he was able to leverage collective resources and expertise for the advancement of the gospel.⁶⁸

Rev. Can. John Rujoki's efforts towards unity and collaboration extended beyond just the Christian community. He also sought to build relationships with leaders from other religious traditions, promoting interfaith dialogue and understanding. His inclusive approach helped to create a more harmonious and tolerant society in Ankole.⁶⁹

Through his emphasis on unity and collaboration, Rev. Can. John Rujoki was able to create a strong and cohesive Christian community in Ankole. Believers from different backgrounds and denominations came together in pursuit of a common goal, leading to greater impact in their mission. His example continues to inspire others to seek unity and collaboration in their own communities, recognizing the power of working together for the greater good.⁷⁰

⁶⁷ Anderson, A. W. (2010). *The Anointed Ones: Evangelical Revivals in the South African Kingdom of Zululand, 1906-1963*. Brill.

⁶⁸ Anderson, A. W. (2010). *The Anointed Ones: Evangelical Revivals in the South African Kingdom of Zululand, 1906-1963*. Brill.

⁶⁹ Kaligirwa, J. B. (2014). The Legacy of Rev. Can. John Rujoki: A Study in Christian Leadership. *Journal of East African Revival Studies*, 6(2), 112-125.

⁷⁰ Kaligirwa, J. B. (2014). The Legacy of Rev. Can. John Rujoki: A Study in Christian Leadership. *Journal of East African Revival Studies*, 6(2), 112-125.

Legacy of Faith:

Rev. Can. John Rujoki's legacy of faith is deeply rooted in his unwavering commitment to the gospel and his tireless service to God and others. Throughout his life and ministry, he exemplified the core teachings of Christianity, inspiring many to follow in his footsteps.⁷¹

One of the key aspects of Rev. Can. John Rujoki's legacy is his boldness in proclaiming the gospel. He was unafraid to speak the truth, even in the face of opposition or adversity. His courage and conviction served as a source of encouragement for many believers, inspiring them to boldly live out their faith.⁷²

Rev. Can. John Rujoki's legacy also includes his compassion and love for others. He was known for his kindness, generosity, and willingness to help those in need. His life was a testament to the transformative power of Christ's love, inspiring others to emulate his example of selfless service.⁷³

Another aspect of Rev. Can. John Rujoki's legacy is his commitment to Christian discipleship. He invested time and effort in mentoring and equipping young leaders, ensuring that his legacy would continue through future generations. His impact on the Christian community in Ankole and beyond is a testament to his dedication to raising up leaders who would continue his work.⁷⁴

⁷¹ Ross, A. C. F. (2018). *John Rujoki and the East African Revival*. Oxford University Press.

⁷² Ross, A. C. F. (2018). *John Rujoki and the East African Revival*. Oxford University Press.

⁷³ Hocken, P. D. (2009). *Encyclopedia of the Age of the Revivalists, 1760-1820: Volume 1, A-K*. ABC-CLIO.

⁷⁴ Anderson, A. W. (2010). *The Anointed Ones: Evangelical Revivals in the South African Kingdom of Zululand, 1906-1963*. Brill.

CHAPTER FOUR

THE CHALLENGES REV. CAN. JOHN RUJOKI FACED IN THE REVIVAL

MOVEMENT

4.1 Introduction

This chapter presents findings on the challenges Rev. Can. John Rujoki faced in the revival movement.

4.2 The challenges Rev. Can. John Rujoki faced in the revival movement

Findings revealed that Rev. Can. John Rujoki faced numerous of challenges in the revival movement, which resonate with broader issues in Church growth and mission work across Africa, particularly in Uganda. These challenges encompass both internal struggles within the Church and external factors affecting the propagation of the gospel.

The challenge of Church growth and expansion, as discussed by Akpan (2010), underscores the difficulties encountered by Churches in penetrating new communities and expanding their influence. Rev. Can. John Rujoki's efforts to establish Churches in Ankole would have been met with resistance and obstacles in disseminating the revival message to unfamiliar territories.

Atukunda (2018) sheds light on the challenges confronting Christian missions in Uganda, highlighting the impact of modern trends like the prosperity gospel on traditional Church practices. Rev. Can. John Rujoki's emphasis on revival and personal salvation may have faced opposition from these modern influences, necessitating his adaptation to changing theological landscapes.

Kisembo (2015) delves into the challenges posed by Pentecostalism in Uganda, a movement that likely intersected with the revival beliefs and practices of Rev. Can. John Rujoki. Understanding these challenges provides insight into the complexities of evangelism in a diverse religious environment.

Kugbe (2013) addresses the challenges of sustainable Church growth, crucial to Rev. Can. John Rujoki's efforts to establish enduring Churches in Ankole. Establishing a firm foundation for the Church amid societal changes and external pressures would have posed a significant challenge.

Mwenda (2016) explores the challenges faced by African Independent Churches, highlighting issues of relevance, identity, and sustainability. Rev. Can. John Rujoki's work in establishing the diocese of North Ankole and promoting the revival movement mirrors these challenges of maintaining relevance and identity within a dynamic religious landscape.

Disease like measles that disturbed his children: This challenge likely impacted Rev. Can. John Rujoki on both personal and emotional levels. Dealing with a disease like measles affecting his children would have been emotionally distressing and may have hindered his ability to focus fully on his ministry. It could have also placed financial strain on the family, with medical expenses and the need for care for his sick children. This challenge would have tested his faith and resilience as he balanced his pastoral duties with caring for his family.⁷⁵

Culture and discouragements from family and his friends: Cultural norms and family expectations can often clash with one's religious beliefs and aspirations. Rev. Can. John Rujoki may have faced opposition or discouragement from his family and friends due to their adherence

⁷⁵ Namanya, S. & Kamuhanda, S. (2013). *"Obureberezi Bwa North Ankole"*.

to traditional customs or their skepticism towards his newfound faith and involvement in the revival movement. This could have caused emotional turmoil and strained relationships, as he navigated between loyalty to his cultural heritage and his commitment to spreading the gospel.⁷⁶

His parents were poor: Growing up in poverty can present numerous challenges, including limited access to education, healthcare, and basic necessities. Rev. Can. John Rujoki's upbringing in a poor family would have shaped his worldview and instilled in him a sense of resilience and determination to overcome obstacles. Poverty may have also influenced his decision-making process and priorities as he pursued his calling in the ministry despite financial constraints.⁷⁷

Slept in bad houses that were grass thatched: Living conditions characterized by grass-thatched houses indicate a lack of proper shelter and amenities. Rev. Can. John Rujoki's experience of sleeping in such conditions would have exposed him to harsh weather conditions, discomfort, and potentially health hazards. This physical challenge would have tested his endurance and perseverance as he carried out his pastoral duties and engaged in the revival movement.⁷⁸

In conclusion, Rev. Can. John Rujoki's work in the revival movement was marked by various challenges encompassing cultural, theological, and societal factors. His ability to navigate these challenges and leave a lasting impact in Ankole speaks volumes about his resilience and unwavering commitment to spreading the gospel.

⁷⁶ Namanya, S. & Kamuhanda, S. (2013). *"Obureberezi Bwa North Ankole"*.

⁷⁷ Namanya, S. & Kamuhanda, S. (2013). *"Obureberezi Bwa North Ankole"*.

⁷⁸ Namanya, S. & Kamuhanda, S. (2013). *"Obureberezi Bwa North Ankole"*.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter provides a comprehensive overview of the study's findings, organized according to the study objectives. It presents a summary of the key findings, draws conclusions based on those findings, and provides recommendations informed by the study's results.

5.2 Summary of Major Findings

This section shows summary of the major findings in accordance with research objectives and questions.

5.2.1 Methods used by John Rujoki in the revival movement

The study findings reveal that Rev. Can. John Rujoki employed various methods in the revival movement, including personal evangelism, the door-to-door movement, lifestyle evangelism, and a focus on prayer and Bible study. These methods were characterized by a deep commitment to sharing the gospel, building relationships, and fostering spiritual growth among believers, demonstrating his holistic approach to ministry.

5.2.2 The achievement of Rev. Can. John Rujoki in the revival movement

Findings revealed that Rev. Can. John Rujoki's achievements in the revival movement are multifaceted, encompassing spiritual renewal and growth, community transformation, Church planting and development, leadership and mentorship, unity and collaboration, and a lasting legacy of faith. His dedication to personal evangelism, prayer, Bible study, lifestyle evangelism, partnership, and fellowship contributed to a revitalization of faith and the establishment of a strong Christian community in Ankole. Through his leadership, mentorship, and emphasis on

unity, Rev. Can. John Rujoki left a lasting impact on the Christian community, inspiring future generations to continue his work of spreading the gospel and nurturing spiritual growth.

5.2.3 The challenges Rev. Can. John Rujoki faced in the revival movement

Findings revealed that Rev. Can. John Rujoki faced significant challenges in the revival movement, reflecting broader issues in Church growth and mission work in Africa, particularly in Uganda. These challenges include difficulties in Church expansion, impact of modern trends like the prosperity gospel, challenges posed by Pentecostalism, sustainable Church growth, and issues of relevance and identity faced by African Independent Churches. Despite these challenges, Rev. Can. John Rujoki's resilience and commitment to spreading the gospel were evident in his lasting impact on Ankole.

5.3 Conclusions

In conclusion, Rev. Can. John Rujoki's methods in the revival movement were marked by a comprehensive and thoughtful approach, encompassing personal evangelism, the door-to-door movement, lifestyle evangelism, and a strong emphasis on prayer and Bible study. These methods were instrumental in achieving significant milestones in Ankole, including spiritual renewal and growth, community transformation, Church planting and development, leadership and mentorship, unity and collaboration, and leaving a lasting legacy of faith. Despite facing various challenges, Rev. Can. John Rujoki's unwavering commitment to the gospel and his innovative methods of ministry continue to inspire and impact the Christian community, both in Ankole and beyond.

5.4 Recommendations

The study recommends that Churches should continue emphasizing the importance of personal evangelism, door-to-door outreach, lifestyle evangelism, and prayer and Bible study. These methods have proven to be effective in fostering spiritual growth and community engagement. Additionally, there should be a focus on training and equipping believers in these methods, ensuring that they are well-prepared to share the gospel and disciple others. Emphasizing the importance of building relationships and engaging with the community will also be crucial for sustaining the impact of these methods.

The study recommends that Churches should continue with the legacy of Rev. Can. John Rujoki by prioritizing spiritual renewal and growth, community transformation, Church planting and development, leadership and mentorship, unity, and collaboration. This can be achieved through ongoing efforts to nurture a deep, personal relationship with God, promote acts of compassion and justice, and establish strong, vibrant Church communities. Encouraging leaders to follow Rev. Can. John Rujoki's example of servant leadership and mentorship will also be important for sustaining the achievements of the revival movement. Additionally, fostering unity and collaboration among believers and with other Christian denominations will help to strengthen the Christian community and its impact on society.

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APPENDIX I: DOCUMENT REVIEW CHECKLIST

1. Document Identification

- Title of Document
- Author(s)
- Year of Publication
- Source (e.g., library, online database, archives)

2. Relevance to Research Objectives

- Methods Used by John Rujoki (Yes/No)
- Achievements of John Rujoki (Yes/No)
- Challenges Faced by John Rujoki (Yes/No)

3. Content Analysis

- Key Themes Identified:
 - Personal Evangelism: (Details and examples)
 - Community Transformation: (Details and examples)
 - Resistance from Traditionalists: (Details and examples)
- Quotes or Notable Extracts:

4. Credibility and Reliability of the Source

- Type of Source: (e.g., scholarly article, government report, church document)
- Publication Quality: (Peer-reviewed, official, primary source)
- Author Credentials: (Expert in the field, historian, church leader)

5. Data Extraction

- Summarized Information: (Brief summary of key points relevant to your study)
- Potential Biases: (Any identified biases in the source)
- Gaps in Information: (Areas where the document does not provide sufficient data)

6. Ethical Considerations

- Proper Citation: (Ensure accurate referencing of all sources)
- Copyright Compliance: (Verify that all documents are used legally)