enriched his educational credentials and also learned the ropes of the administrative and religious sides of society management.

Yevhen Hakman came back to Chernivtsi in 1823. Having his heart set on devoting his entire life to church he took the monastic vows and acquired the new spiritual name – Yevhen. The ceremony was conducted in the presence of an absolutely unfamiliar bishop, since Archbishop Danylo had passed away, and the new one had not been officially appointed by the time of Hakman’s return. Taking that circumstance into consideration, Yevhen, who at the time bore the status of a monk, visited Stefan, the Metropolitan bishop of Karlovycy (it should be noted that at that period the diocese of Bukovyna was ruled by the Metropolitanate of Serbia, which was situated in the settlement called Karlovycy) and the metropolitan consecrated him to become a deacon and a hieromonsk. Only at the end of the year the new bishop was officially appointed and consecrated. His name was Isaia (Baloshesku), the Bishop of Bukovyna.

Yevhen Hakman had always dreamt of teaching at a theological seminary. Unfortunately, the establishment of the institution was hampered and suppressed due to the strong resistance from the Lviv-based Roman-Catholic consistory. The young presbyter spent almost four years working as a catechist (a teacher of Religious Studies) in the elementary (trivial) Orthodox school for boys, which was situated in Chernivtsi on Shkilna Street. Only in 1824 he was included on the list of potential contenders for the position of a professor in the future religious educational establishment.

On the 6th of August, 1826 after the long-lasting negotiations Emperor Franz I eventually signed the order to set up the Eastern-Greek theological institution in Chernivtsi. The official opening was held on the 4th of October, 1827 in the local lycée. The syllabus and structure of the new educational establishment bore a close resemblance to various theological departments of other European universities, so it
новий заклад називали Богословським інститутом. Наступного року при ньому була утворена семінарія. Обидва заклади утримувалися за кошти Буковинського релігійного фонду.

Відкриття семінарії надало отцю Євгену можливість ефективно застосовувати отримані знання на посаді професора Біблійних студій Старого Завіту з викладанням німецькою і грецькою мовами. Молодий професор вирішав вимогливістю і навіть певною суворістю у ставленні до семінаристів, що можна пояснити бажанням Є. Гакмана підняти загальний освітньо-інтелектуальний і духовний рівень представників священицького сану.

Як відомо, сан духовника отримується ложиттєво. Зазвичай, єдиною причиною декільонізації є фізична смерть священика.

was often referred to as the institute of theology. Next year the institute was expanded and that was when the theological seminary emerged. Both educational organisations received financial backing from the Religious Fund of Bukovyna.

The emergence of the seminary propelled Father Yevhen to the position of its honourable professor and enabled him to put his rich knowledge into practice teaching Biblical Studies, namely the Old Testament in German and Greek. He was moulding the priests of a so-called «new school» and his approach really stood out due to the professor's strictness and constant willingness to raise the bar for his students. The bottom line was that Hakman had a burning desire to enhance the educational, intellectual and spiritual levels of the clergy representatives.