

## Supplementary Listing Record

NRIS Reference Number: SG100004714

Date Listed:

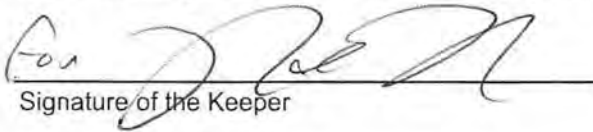
Property Name: Icelandic Evangelical Lutheran Church

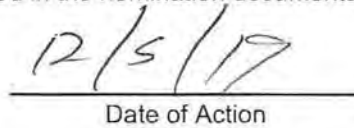
County: Pembina

State: ND

---

This Property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation

  
Signature of the Keeper

  
Date of Action

---

**Amended Items in Nomination:**

The period of significance claimed ends in 1987 when the Ukrainians sold the church. Since Criterion G is not claimed, the end date should be 1969.

---

The NORTH DAKOTA SHPO was notified of this amendment.

---

**DISTRIBUTION:**

**National Register property file**

**Nominating Authority** (without nomination attachment)

United States Department of the Interior  
National Park Service

4714

# National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.



### 1. Name of Property

Historic name: Icelandic Evangelical Lutheran Church

Other names/site number: Ukrainian Orthodox Church of St. John

Name of related multiple property listing:

N/A

(Enter "N/A" if property is not part of a multiple property listing)

### 2. Location

Street & number: 415 Beupre St. (AKA Adelaide St. on many maps) or Old ND-81

City or town: Pembina State: ND County: Pembina

Not For Publication:  Vicinity:

### 3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination     request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

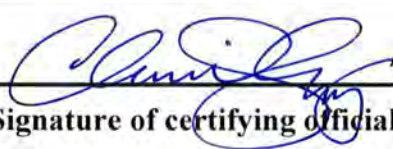
In my opinion, the property X meets     does not meet the National Register Criteria.

I recommend that this property be considered significant at the following level(s) of significance:

    national     statewide   X   local

Applicable National Register Criteria:

  X   A     B   X   C     D

	<u>10.9.2019</u>
Signature of certifying official/Title:	Date
<u>Claudia J. Berg North Dakota State Historic Preservation Officer</u>	

In my opinion, the property <u>   </u> meets <u>   </u> does not meet the National Register criteria.	
Signature of commenting official:	Date
Title :	State or Federal agency/bureau or Tribal Government

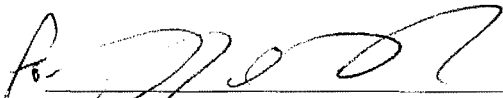
Icelandic Evangelical Lutheran Church  
Name of Property

Pembina County, ND  
County and State

**4. National Park Service Certification**

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:)

  
Signature of the Keeper

12/5/19  
Date of Action

**5. Classification**

**Ownership of Property**

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

**Category of Property**

(Check only one box.)

- Building(s)
- District
- Site
- Structure
- Object

Icelandic Evangelical Lutheran Church  
Name of Property

Pembina County, ND  
County and State

**Number of Resources within Property**

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>1</u>	<u>0</u>	buildings
<u>0</u>	<u>0</u>	sites
<u>0</u>	<u>1</u>	structures
<u>0</u>	<u>0</u>	objects
<u>1</u>	<u>1</u>	Total

Number of contributing resources previously listed in the National Register 0

---

**6. Function or Use**

**Historic Functions**

(Enter categories from instructions.)

Religion: Religious facility; Church

---

---

---

---

---

---

**Current Functions**

(Enter categories from instructions.)

Religion: Religious facility; occasional arranged church service

Recreation and culture: museum; museum

---

---

---

---

Icelandic Evangelical Lutheran Church  
Name of Property

Pembina County, ND  
County and State

---

## 7. Description

### Architectural Classification

(Enter categories from instructions.)

Late 19th and Early 20th Century Revival; Late Gothic Revival

---

---

---

---

---

---

**Materials:** (enter categories from instructions.)

Principal exterior materials of the property: Walls: Lap siding over wood framing;  
Foundation: Concrete masonry unit, Roofing: Asphalt shingles; Other: Painted Metal

### Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

---

### Summary Paragraph

The historic, former Icelandic Evangelical Lutheran Church located in South Pembina, North Dakota is situated on property just south of the confluence Red and Pembina rivers. The church, as it currently stands, is approximately 27-feet x 52-feet in its overall dimensions including the front narthex (vestibule), sanctuary / nave, chancel, and a service addition to the south west. The light wood framed structure with lap siding is positioned over a concrete block (masonry unit) foundation built in 1990. Within the period of significance there are two distinct chapters of this building's existence; the period when it was built and occupied by the Icelandic Evangelical Lutheran Church and the period in which the Ukrainian Orthodox Church of St. John owned and used the building. The 0.258 acre property for the church was purchased by the Icelandic Evangelical Synod of America on May 17, 1885 and the church was erected that same year by Sigurur Myrdal and Olafur Thorsteineson. The church was dedicated on July 29, 1889. The

Icelandic Evangelical Lutheran Church

Pembina County, ND

Name of Property

County and State

number of Icelandic families in Pembina diminished in the following years until it was a hardship to continue. The church and 1½ lots of property on which the church is situated, were sold to the Ukrainian Orthodox Church of St. John on June 4, 1937 and subsequently remodeled and repaired to make the space suitable for Ukrainian Orthodox services. In 1956 or 1957, the church was again remodeled with the addition of an onion dome (lukovitsa) and the interior was redecorated. This church served the Icelandic population of Pembina for 52 years, subsequently served the Ukrainian population for another 50 years, and has since then been preserved and maintained for over 30 years by the Fort Pembina Historical Society.

---

## **Narrative Description**

### **SITE CHARACTERISTICS**

The Icelandic Evangelical Lutheran Church lies within the south section of Pembina's city limits located between the Red and Pembina rivers. The church is located on Lot 1, Block 6 in Colombe's Addition to South Pembina and the property historically included the east one-half of Lot 2. Overall dimensions of the property presently include the adjacent west half of Lot 2 and vacated First Street which was purchased by Fort Pembina Historical Society November 19, 2002. These added parcels are non-contributing to this nomination as they were not included in the property description during the periods of significance. This site is approximately 600-yards southeast of the confluence of where the Pembina River joins the flow of the Red River. The site is distinguished by clusters of mature Oak trees. Low-level earthen dikes are visible in the background both to the east and west. The property surrounding the site, although once part of a residential neighborhood, now appears mostly vacant, almost rural, even though it lies within Pembina's city limits.

The church is the solitary remaining original structure of the community that once was referred to as South Pembina. Pembina State Park, Pembina Golf Club, a municipal site, farmland, and a of couple premanufactured homes are all that populate the surrounding neighborhood today. The Pembina Lutheran Cemetery that was historically associated with the Icelandic Evangelical Lutheran Church also remains in the vicinity located approximately 650-yards south of the church (site not included with this nomination), containing approximately 75

Icelandic Evangelical Lutheran Church

Name of Property

Pembina County, ND

County and State

plots (Furstenau, 2018). The cemetery has continued to be used for burials as recently as 2015 (Pembina Lutheran Cemetery in Pembina, North Dakota). The stand of trees at the cemetery is in contrast with the surrounding farmland and the entrance is marked by two square columnar brick monuments with capstones that flank both sides of the driveway. A looped top wire fence delineates the western edge of the cemetery that was added after the Lutheran Church of Pembina became the caretaker of the cemetery in 1948.

The lack of current development in this area of Pembina's city limits is due to being located in a double flood plain defined by FEMA as a Special Flood Hazard Area. These Special Flood Hazard Areas are defined as areas that will be inundated by a flood event having a 1-percent chance of being equaled or exceeded in any given year. The 1-percent annual chance flood is also referred to as the "100-year flood," meaning the land area may be covered by the floodwaters of the base flood. South Pembina is located between two separate levee systems that surround the city of Pembina. As such, the church has been damaged by flooding numerous times over the years including significant floods that damaged the church in 1895, 1897, 1948, 1950, and 1997 (*Pembina Settlement Heritage*, 1976). The ongoing risk of flooding warranted the Icelandic Evangelical Lutheran Church a place on Preservation North Dakota's 2010 "Three Most Endangered Places" list.

## CONSTRUCTION METHODS AND CHARACTERISTICS

Throughout time, a number of changes to the historic architectural fabric can be noted to both the interior and exterior. The building was altered by the different congregations that inhabited the structure during the periods of significance in addition to restorations that were made after the period of significance in effort to preserve and stabilize the structure. There are two distinct chapters of this building's period of significance. The first period of significance was associated with the Icelandic-American community who built the Icelandic Evangelical Lutheran Church in 1885 and owned it until 1937. During the second period of significance, the building served the Ukrainian-American community from 1937 to 1987 as the Ukrainian Orthodox Church of St. John. Alterations and improvements were undertaken by both the Icelandic Lutheran congregation and the Ukrainian Orthodox congregation to suit the building to their needs.

Icelandic Evangelical Lutheran Church

Name of Property

Pembina County, ND

County and State

As it currently stands, the Icelandic Evangelical Lutheran Church is positioned over a concrete block (masonry unit) foundation and vented crawlspace built in 1990 with two courses visible above grade. In addition to removing and replacing the original foundation to preserve and stabilize the structure (*Additional Documentation, Fig. 16, 17, & 18*), the original framed structure was raised approximately 20-inches above grade. The church is constructed of light wood framing methods as indicated in photo documentation during restoration that took place after the 1997 flood (*Additional Documentation, Fig. 19*). Milled wood stud walls and roof rafters with plank sheathing boards are observed in photographs taken during repairs (*Additional Documentation, Fig. 19 & 23*). The structure is clad with 5½-inch exposure cedar lap siding with corner boards on all elevations. The 12:12 roof now has grey asphalt shingles, but photographs taken during roof repairs in 2008, indicate the original roof was cedar shingles (*Additional Documentation, Fig. 21*).

The east (front) elevation is symmetrical and balanced with a prominent steeple that is a striking amalgamation of the two cultures which inhabited the building. A simplistic example of late Gothic Revival favored by the Icelandic Lutheran community, features a tiered steeple. At the base, a pair of entrance doors open to the narthex. Above the doors there is an arched transom that extends into the pediment with splayed Gothic muntins. In the earliest historic photo available to support this nomination (*Additional Documentation, Fig. 8*), all three panels of the transom were glazed. The transom, as seen today and in all photo documentation after the alterations made in 1956 or 1957, shows the two half round arches remain glazed, but the section above has been infilled with a solid panel. Above the narthex's gabled roof, the square bell tower contains an individual single-hung window centered above the entry doors below. In the earliest historic photo (*Additional Documentation, Fig. 8*), a 4-lite glass roundel window is shown in this location.

Where the original spire once was now features an onion dome clad in silver metal that was added in 1956 or 1957 by the Ukrainian Orthodox congregation. The bulbous dome, referred to culturally as a lukovitsa, is larger in diameter than the octagonal drum with louvered sides it is set upon. The dome tapers to a point where it is crowned by a three-bar cross. The wrought iron architectural cross is composed of a vertical limb and two parallel horizontal arms, plus a third



Icelandic Evangelical Lutheran Church

Pembina County, ND

Name of Property

County and State

arm in a slanting position (Kostecki, 1989). The ends of the bars terminate in trefoils. The onion dome and cross are distinctive ecclesiastical symbols representing the Ukrainian Orthodox identity.

The tiered steeple projects from the main body of the church. The steep pitched gable end exposed on either side of the steeple is free of fenestration which makes the massing and verticality of the steeple even more striking. The horizontal lap siding of the sanctuary / nave is outlined by corner trim boards and raked molding / frieze against the gable face of the church. Beyond the main body of the sanctuary / nave, the service addition is set back with a single 6-panel entrance door. Photographs from 1984 show this door previously was a 3-lite (vertical), 3-panel (horizontal) door (*Additional Documentation, Fig. 13*). The massing of this addition has a shed roof that ties back into the original structure of the chancel.

The north (side) elevation has a series of three simple Gothic arched lancet windows in the sanctuary / nave. The windows in the sanctuary / nave have a transom with a single vertical muntin bar splayed into Gothic top positioned over a single hung window. Another fixed arched lancet window is found in the chancel area with a full length single vertical muntin bar splayed into Gothic top with a single horizontal muntin. The roof overhangs project moderately on both the rake and gable end eaves with continuous wood fascia. Two anchor plates for the interior tie rods are visible under the eaves. The ridgelines of the gable ends at the sanctuary / nave and chancel are both capped with galvanized roof ridge end cap finial balls.

The architectural detailing at the west (rear) elevation is entirely utilitarian in character. Similar to the east façade, the horizontal lap siding is delineated by corner board trim and raked molding / frieze against the gable face. This elevation reveals two gable ends; the higher, larger gable of the sanctuary / nave, and the lower, smaller gable of the chancel. The different scaling between the main body of the church sanctuary / nave and the smaller chancel clearly delineates the two spaces inside and out. A service addition to the south west corner of the structure alters the symmetry of the original structure. A small vertical separation band is present where the siding of the new addition meets the original structure. Where the addition adjoins the original structure, the roof slope changes to approximately 6:12 with the eave ending considerably lower

Icelandic Evangelical Lutheran Church

Name of Property

Pembina County, ND

County and State

than all other roofs. A concrete block chimney, extending approximately 6-feet above the roof, is also present at the slope change against the sanctuary / nave gable.

The south (side) elevation is nearly identical to the north elevation at the sanctuary / nave. However, south of the chancel (west end), the service addition has a lower roof eave than all other roofs and there is a single three over one window. A sidewalk runs parallel with the south wall of the sanctuary / nave leading to the service addition entry (east). The sidewalk veers off at an angle headed southwest near the entry stairs to the service addition. Historically, this sidewalk led to the church's outhouse (no longer extant) nestled in the grouping of trees. To the west of where the outhouse once was, there is an additional outbuilding south of the chancel (non-contributing) that was historically used as a maintenance shed and for storing heating fuel.

The church is entered from the east through the narthex (vestibule) which can be closed off from the sanctuary / nave by a single 4 panel door. One enters the sanctuary / nave below the bell tower and choir loft passing between two columns that support the loft above. The loft and access stair are both bound by spindle railings. The stair is ascended from the south east corner of the church and provides access to the choir loft and bell tower.

Presently, the walls of both the narthex and sanctuary / nave are clad in tongue and groove wood paneling with an edge and center bead pattern. The paneling runs horizontally in the narthex. In the sanctuary / nave, a wainscot of the same edge and center bead wood paneling is oriented vertically and capped just below the bottom sill of the windows. The Gothic-arched lancet clear glass windows symmetrically flank the sanctuary / nave. Above the wainscot, the edge and center bead paneling runs horizontally and continues up onto the barrel-vaulted ceiling of the sanctuary / nave. Two turnbuckle tie rods cross the sanctuary / nave reinforcing the gable walls. A brass chandelier with lead glass prisms hangs from the ceiling center and a schoolhouse pendant light hangs centered at the east end in front of the choir loft.

In the sanctuary / nave, there are eight wooden pews and two benches as well as glass cases containing historic articles. Framed paintings of icons and tapestries hang throughout the sanctuary / nave and chancel. Embroidered linens, banners (*Additional Documentation, Fig. 14*), a detailed wooden scaled model of a Kiev church (used as a tabernacle), and a large wooden

Icelandic Evangelical Lutheran Church

Name of Property

Pembina County, ND

County and State

crucifix are also prominently displayed. Several of the items in the collection were handcrafted by former members of St. John's. Some of these historic religious articles were from Ukrainian Orthodox Church St. John's tenure, while others are items that were amassed as part of the collection housed in the building after it took on more of a local museum role under the ownership of the Fort Pembina Historical Society.

The chancel, to the west, is narrower than the main body of the sanctuary / nave and is elevated a step higher. The vertical wood wainscot from the sanctuary / nave continues around the chancel, but above the wainscot is pressed tin. The pressed tin motif features a square and circle design with a small floral element. A smaller barrel vault ceiling is found in the chancel which is covered in 12-inch square ceiling tiles. Another schoolhouse pendant light hangs from the ceiling center. Within the chancel, the original wood Gothic stylized altar is documented as all that remains of the Icelandic Evangelical Lutheran Church furnishings. However, the wooden pews, church bell, and some altar silver may also be original to the Icelandic Evangelical Lutheran Church (Wilson, 2019). There are three carved panels at the front of the altar; the center panel contains a quatrefoil cross and the two flanking panels are identical with a single cross forming Gothic-like arches. The altar is covered with two cloths; the first is plain linen which lies beneath a hand-embroidered cover crafted by women who were members of the Ukrainian Orthodox Church St. John's.

Off the chancel, through an access door to the south, is the service addition. This room is utilitarian with pressed fiberboard paneling and is used for storage and access to the chancel.

The interior of the church is in stark contrast to the monochromatic white exterior. The narthex door, stair, columns, floor, and pews are all painted a burnt red. The balcony spindle railing, windows and trim are white. The wainscot wood paneling and cap are clear coated around the church perimeter while the wood paneled walls of the sanctuary / nave and the pressed tin of the chancel are cyan blue. The vaulted wood paneling of the ceiling is a silvery grey. Additionally, the interior is appointed with liturgical furnishings, tapestries, robes, incense burners, crosses, paintings, religious effigy, Bibles and prayer books (among other historic

Icelandic Evangelical Lutheran Church

Pembina County, ND

Name of Property

County and State

religious articles of the Ukrainian Orthodox Church) all adding richness to the design of the space.

## RENOVATIONS AND ALTERATIONS

The first changes to the original structure are noted in numerous personal accounts as occurring in 1889, possibly around the time church was dedicated (Ukrainian Orthodox Church of St. John Archive & Records). One account states the church was “remodeled, a steeple added, and other improvements made.”

It is not clear when the service addition, approximately 10 1/2-feet by 12 1/2-feet, was added south of the chancel. But the building footprint, as depicted on the Sanborn Fire maps from 1904 (*Additional Documentation, Fig. 7*), 1907, and 1910, indicate this was added at a later date.

The interior of the church has been remodeled several times. The property transferred from Icelandic Evangelical Lutheran Church to the Ukrainian Orthodox Church of St. John in 1937. In 1938, the Ukrainian Orthodox Church made repairs, remodeled, redecorated the interior to make the space suitable for Ukrainian Orthodox services. Following the floods of 1948 and 1950, the congregation faithfully cleaned and repaired the church.

In 1956 or 1957, the Ukrainian Orthodox Church removed the original pointed steeple of the Icelandic Evangelical Lutheran Church and erected the onion dome (lukovitsa) representing the Ukrainian Orthodox Church. At that time, it also appears the top panel of the door’s transom was infilled and the roundel window of the steeple was replaced with a single hung window.

In photos from the 1960’s and 1980’s (*Additional Documentation, Fig. 10, 11, & 15*), it is observed that the interior wood paneling of the church was once covered in fiberboard paneling. Above the choir, on the east wall, one can still see a single wall of this paneling remains. The ceiling above the chancel still retains the ceiling tiles from this period as well. Evidence of similar ceiling tiles can be noted when observing the ceiling of the sanctuary / nave today. Remnants of tiles remain stuck in staples left after the removal of the tiles.

Icelandic Evangelical Lutheran Church

Name of Property

Pembina County, ND

County and State

Shortly after the transfer of title to the Fort Pembina Historical Society in 1987, the society recognized the significance of the church and the need to restore and preserve the church. The Fort Pembina Historical Society retains photographic evidence and documentation detailing the restoration and preservation efforts undertaken. From 1989-1992, the society restored the structure in phases. At that time, they lifted the church, replaced and raised the foundation, replaced damaged siding and trim, painted the wood siding, repaired the chimney, repaired windows, repaired the roof, and replaced the shingle roofing. Prior to 1990, photographs show the siding extending nearly to grade (or terminating slightly above grade). References state the building was originally erected over a cellar. To accommodate the elevation change after raising the foundation, the steps and sidewalk leading to the front entry were also replaced during this phase of restoration. As these conservation efforts were made, the skill of the carpenters who constructed the building was noted by workers completing the repairs and restoration (Wilson, 2019).

Following the flood of 1997, the Fort Pembina Historical Society once again restored the church. The flood occurred after a dike (levee) constructed by the city ruptured, flooding the church and 16 homes in the area. Former members of St. John's managed to save nearly all of the church's contents and were able to raise the original altar onto concrete blocks before floodwaters reached the building. Floodwaters rose to over 8-feet deep and the church interior was filled with about 3-feet of water. The water reached the bottom of the window sills in the church sanctuary / nave and touched the bottom of the raised altar. After the waters receded, the pews, which had been attached to the walls, were found lying askew. The floors and walls were damaged inside and out, and the supports underneath the church were destabilized. It was estimated over 50% of the church was damaged. Following the flood, the historical society and volunteers stripped about 3 feet of pressed tin and wood paneling, replaced the wainscot, and refinished the floors at the interior and repainted the exterior.

Repairs to the roof and dome that the Fort Pembina Historical Society could not afford to make following the 1997 flood, were finally able to be made in 2008. After removing the visible layer of shingles, another layer of damaged roofing (which appear to be cedar shingles in photographs (*Additional Documentation, Fig. 22*) taken during the repairs) was found

Icelandic Evangelical Lutheran Church

Name of Property

Pembina County, ND

County and State

underneath requiring further repairs. The dome was also more severely damaged than had been anticipated, requiring more extensive repairs. But thanks to gifted donations the funds were raised and the required repairs were completed.

In September-October of 2013, members of the Fort Pembina Historical Society joined community volunteers and members from St. George's Orthodox Church of Winnipeg to scrape old peeling paint and repaint the church once again. Rotted boards were replaced on the steeple, and flashing was added to protect the damaged area from future damage. A broken window was also repaired while re-caulking the other windows.

The Fort Pembina Historical Society has been mindful of preservation best practices since obtaining the building. The society has worked with the State Historical Society while trying to retain the historic proportions, trim, profiles, and the integrity of the building after the numerous repairs the building has required over time. The Fort Pembina Historical Society members have also studied potential flood protection options such as raising the structure even higher and raising the surrounding site in order to protect the church in its original location. Thanks to the dedication of the Fort Pembina Historical Society and with the support of past church members, volunteers, and donations from the community, the Icelandic Evangelical Lutheran Church has been well preserved through the years of adversity.

Icelandic Evangelical Lutheran Church  
Name of Property

Pembina County, ND  
County and State

## 8. Statement of Significance

### Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

### Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

### Areas of Significance

(Enter categories from instructions.)

Religion: Place of worship for Lutheran Icelandic Synod and Ukrainian Orthodox Church  
Architecture: Vernacular rendition of Late Gothic Revival and later addition / influence of Eastern Orthodox Church Architecture

Icelandic Evangelical Lutheran Church  
Name of Property

Pembina County, ND  
County and State

Ethnic Heritage: History of Icelandic and Ukrainian persons  
Settlement: Establishment of Icelandic-American and Ukrainian-American communities  
Social History: Promoting culture and lifeways of Icelandic-American and Ukrainian-American communities

**Period of Significance**

1885-1937 Icelandic Evangelical Lutheran Church (Construction of church and association with Icelandic-American Community)

1937-1987 Ukrainian Orthodox Church of St. John (Association with Ukrainian-American Community)

**Significant Dates**

1885 Icelandic Evangelical Lutheran Church constructed

1889 Dedication of Icelandic Evangelical Lutheran Church

1937 Church sold to the Ukrainian Orthodox Church

1938 Ukrainian Orthodox Church of St. John at Pembina, North Dakota was incorporated

1956 or 1957 Original steeple spire removed and onion dome erected

1987 Church ownership transferred to the Fort Pembina Historical Society

**Significant Person**

(Complete only if Criterion B is marked above.)

N/A

**Cultural Affiliation**

Icelandic-American

Ukrainian-American

**Architect/Builder**

Built by Sigurdur Myrdal and Olafur Thorsteinson



Icelandic Evangelical Lutheran Church

Name of Property

Pembina County, ND

County and State

**Statement of Significance Summary Paragraph** (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Icelandic Evangelical Lutheran Church is historically significant in ways that are attributable to two distinct chapters of this building's existence; its period as the Icelandic Evangelical Lutheran Church from 1885-1937 when it served the Icelandic-American community in Pembina and the period as Ukrainian Orthodox Church of St. John from 1937-1987 when it served the Ukrainian-American community. As such, the church has significance under National Register Criterion "A" representing two distinct ethnic church groups whose nativity is not commonly widespread in other regions of the United States and the patterns of historical events associated with these cultural groups in the region. It also stands as a solitary historic remnant of the community that once was referred to as South Pembina. Additionally, the property has significance under Criterion "C" for its architecture and construction as it exhibits a unique combination of distinctive characteristics of architecture typical of both ethnic groups. Originally constructed by the Icelandic population of Pembina in a vernacular rendition of Late Gothic revival, it bears resemblance to the architecture of other early Icelandic Lutheran churches in the region. However, it is the 1956/57 addition of the onion dome found in Eastern Orthodox Church architecture when combined with the original late Gothic Revival structure that truly makes this property unique. This building served as a place for gathering and worship for the Icelandic Lutheran congregation of Pembina for 52 years, exchanged hands, and then continued to serve as a religious gathering space for another 50 years for the Ukrainian Orthodox congregation. The way that these two groups of people influenced and altered the vernacular architecture of this church embodies distinct characteristics of both cultures and ethnic heritages reflected in this single structure.

---

**Narrative Statement of Significance** (Provide at least **one** paragraph for each area of significance.)

#### ICELANDIC SETTLEMENT, RELIGION, ETHNIC HERITAGE, AND SOCIAL HISTORY

The first Icelandic settlers in North America were a group of Mormon converts from Iceland in 1855-60 at Spanish Fork, Utah (Palmer, 1983; Thor, 2002). There, they settled along with a large group of other immigrants, all of whom were Mormons, from various ethnic backgrounds

Icelandic Evangelical Lutheran Church

Name of Property

Pembina County, ND

County and State

and were able to benefit from the other members' experiences and skills while settling unfamiliar land.

However, the first sizable group of Icelanders to settle in North America began arriving in the U.S. in the 1870s. The first faction of these settlers left Iceland in 1870 and was comprised of four young men; Jon Einarsson, Jon Gislason, Gudmundur Gudmundsson, and Arni Gudmundsson. These young men decided to try their fortunes settling in Washington Island, Wisconsin. These pioneers wrote back to friends and family in Iceland detailing the merits of this new place; the quality fishing in Lake Michigan, the large tracts of land that could be had, and the wages that translated to higher wages than what most were earning in Iceland. Thus, began the first emigration period of Icelanders bound for North America. Between 1870 and 1880, 2,857 individuals left Iceland bound for North America (Thor, 2002). While the initial settlement in Wisconsin grew, some members dispersed to form separate colonies in Minnesota and Manitoba, Canada where they were followed by more Icelandic settlers. The Manitoba colony – exclusively Icelandic – was settled near Gimli on the west shore of Lake Winnipeg in 1876. The community, which was referred to as “New Iceland,” was joined by several hundred Icelanders direct from Iceland. The New Iceland settlement suffered many hardships including scarcity of food due to disappointing crop harvests and poor fishing yields which led to malnourishment. Additionally, the immigrants endured harsh winters that they were ill prepared for as well as a smallpox epidemic that ravaged the community.

Additionally, a religious dispute formed between two of New Iceland's community leaders; Reverend Jon Bjarnason and Reverend Pall Thorlaksson. Their theological differences were debated in public encounters that drew large audiences and divided the colony. Dissatisfaction with conditions at the Manitoba settlement grew among Rev. Thorlaksson's followers. In 1878, a group of twenty-some men left departed from Gimli headed for Winnipeg. Two men, Magnus Stephansson and S. Josua Bjornsson, continued onward see what was available further south in the Red River Valley where they had heard there was good land. These men travelled to Pembina along the Red River, which was at the time, was merely a village comprised of a few houses. From Pembina, they travelled west and selected two quarters of land near Cavalier. They returned to Pembina to file their land claims where they met with Reverend Thorlaksson, J. P.

Icelandic Evangelical Lutheran Church

Pembina County, ND

Name of Property

County and State

Hallson, and Arni Bjornsson. Sephansson and Bjornsson persuaded the men to join them as they returned to their claims. The group journeyed to Akra Township in Pembina County, where it was decided the first Icelandic settlement in Dakota Territory would be located (Johnson, 1906). More Icelandic migrants followed, settling in Pembina County in 1878 encouraged by Reverend Thorlaksson to move from the settlement of New Iceland to Dakota Territory. Initial Icelandic settlements formed in Akra, Mountain, Gardar, and Hallson.

A small Icelandic colony had also begun settling in and around Pembina in 1879. By this time, Pembina was already an established, permanent settlement, but the town and surrounding country around it were experiencing rapid growth. The 1880 U.S. census recorded a population of 278 in Pembina, but the *Pembina Settlement Heritage: A History of the Pembina, North Dakota Area* states:

“In May 1880, the population of the town was less than 200, while the assessed value of every class of property within its limits was \$52,799. In May, 1881, the population was 355, while the assessed value of real estate was \$97,933 and of personal property \$69,699 making a total of \$167,632. In May 1882, the population was about 1,150 and the assessed value of real estate was \$177,194 and personal property was \$114,162 making a total of \$291,356. The population of the town had thus increased in two years to five and a half times its former figures and the value of property in the same ratio.

The rapid growth of Pembina was fueled by transportation, communications, businesses, and a steady flow of settlers.

Before the rapid influx of settlers in the 1880s, Pembina already had a varied history. It had been used by indigenous people on a seasonal basis for centuries before early European explorers and fur traders came to the area in the late 1700s. Fur trading posts were established and Pembina became the first settlement in the Dakota Territories. The population of the area continued to fluctuate seasonally. Many of Pembina’s first settlers came from Canada or were involved with Canadian-American trade operations. The Treaty of Ghent signed in 1814, established the 49<sup>th</sup> parallel as the boundary between Canada and the United States making Pembina a gateway for commerce between the two countries in the 1800s.

In December of 1870, 28 entries for land claims, all in the Pembina area, made up of some of the first wave of entries in the Dakota Territories. These pre-emption entry and homestead claims

Icelandic Evangelical Lutheran Church

Name of Property

Pembina County, ND

County and State

allowed pioneers to obtain land titles and settle the area. The Land Office in Pembina opened in 1870 and handled all claims in the area. By 1873, Pembina already had a stage line, a telegraph line, and two lines of steamboats that reached the town. There was a customs house, a post office, and a signal station. A school was opened in 1874 and became a fixed institution of the town by 1875. A slow, but steady flow of settlers began arriving in Pembina between 1876 and 1877. But it was the completion of the St. Paul, Minneapolis, and Manitoba railway to St. Vincent, on the opposite bank of the Red River, in 1878 that brought the growth that changed Pembina from town to city.

The boom in Pembina also correlates to the “Dakota Boom” during the years of 1878-1884 when migration to the Dakota Territories was overwhelming. During this time the railroads were established in the region and towns began to spring up across the prairie drawing people from all walks of life. Many settlers in the Pembina area arrived via train in St. Vincent before continuing westward into the Dakota Territory prairies by foot to find land claims. Between 1871 to 1890, 39,000 land entries were claimed, but by 1891 only about half of the titles had been retained (Robinson, 2017). Some settlers had abandoned their efforts returning to where they had come from or continued onward moving to other areas. Others were merely speculators with no intentions of staying.

With the arrival of the railroad in nearby St. Vincent, Pembina’s population rapidly increased. Additions were laid out to the original townsite and were sold astonishingly quickly. The number of businesses grew with the booming city. 1881 was especially prosperous with numerous new mercantile and manufacturing additions and the first bank was established. Drawn to this flourishing city, some of Icelandic families that initially settled in Pembina built their homes close to town on the west side of the city, often referred to as West Pembina in personal accounts of Icelandic settlers. However, these homes built on the prairie had no protection from the harsh, cold winter winds and the area was also sometimes referred to as “Siberia.” Most Icelandic settlers decided instead to reside on the east side of Pembina City in an area referred to as South Pembina. This area of newly established additions to the original townsite, was sheltered by the thick trees growing along the Pembina River which provided shelter from the winter winds. Today, most of these trees have been eradicated by time and man. According to a

Icelandic Evangelical Lutheran Church

Pembina County, ND

Name of Property

County and State

pamphlet titled *Pembina – North Dakota’s Oldest Settlement*, many of the trees were removed when land that had been used as a grazing area for cows of the Icelanders living in South Pembina was converted into a golf course. The parcel of land was presented to the City of Pembina 1932 to be used solely as a golf course and recreation area.

Between 1879 and 1900 approximately sixty Icelandic families had settled in the South Pembina area. Nearly all of the families were destitute when they arrived in Pembina. Many had walked from communities in Manitoba. Some had an ox pulling a wagon or sled with their belongings and supplies. For many, it was a tedious, long, hard journey. The earliest groups of Icelandic settlers immediately filed for homesteads upon reaching Pembina. They often occupied shared houses until new homes were established on each claim. However, in a short time, the Icelandic settlers were independent – they had built homes, and were raising gardens, cattle and fowl. Fuel and hay could be secured for cutting in the area, and fish were plentiful in the Red and Pembina rivers. Many men took up fishing as they could earn more in the fishing industry than as laborers. “Choice catfish” caught in nets were abundant and brought a fair price.

Once this community of Icelandic settlers in Pembina had secured a way of life around 1884, their focus shifted towards their desire for religious contact and establishing a congregation. Religious services for the Icelandic Lutheran congregation of Pembina were first conducted in a small, rented public hall with itinerant pastors. The property for the church was purchased by the Icelandic Evangelical Synod of America May 17, 1885 for the sum of \$75 and the church was erected that same year in a movement led by Sigurdur Myrdal and Olafur Thorsteineson (also spelled Alofur Thorsteinson). The only other Icelandic Lutheran Church completed before Pembina’s Icelandic Evangelical Lutheran Church was the Vikur Lutheran Church at Mountain, ND (National Register #13000862) built in 1884, making Pembina’s church the second oldest Icelandic church in the United States. The Icelandic Evangelical Lutheran Church of Pembina is built in a vernacular rendition of Late Gothic Revival style and bears resemblance to the architecture of other early Icelandic Lutheran churches in the region such as Vikur Lutheran Church (1884), Fjalla Church of Milton (1887), the Lutheran Pioneer Church of Gardar (1888), Frelsis (Liberty) Lutheran Church of Grund, Manitoba (1889), Eyeford Church of Thingvalla (1892), Peters Lutheran Church of Svold (1893), and Hallson Church of Cavalier (1897). The

Icelandic Evangelical Lutheran Church

Name of Property

Pembina County, ND

County and State

numerous Late Gothic Revival churches within the Icelandic community are conceivably attributed to early church leaders such as Thorlaksson, whose seminary education likely influenced initial architectural design judgements (Martens, 2013). The designs used available resources as well as the experience and skill of local carpenters. Although each of these churches were unique, they all were rooted in Gothic Revival themes.

The Icelandic Evangelical Lutheran Church of Pembina was reportedly remodeled (to what extent is unknown) prior to being dedicated on July 29, 1889. However, according to various updates on the church's progress published in *The Pioneer Express*, it appears that it took the congregation several years to complete the church and repairs were already required by January of 1888. In July of 1888, the church *The Pioneer Express* congratulated the Icelandic denomination on their completed enterprise and reported it standing free of debt after the delivery of the seats, pulpit, and other fixtures. A year later and just weeks before the dedication event, an announcement of the church's new organ, seating finishes, and lighting fixtures was listed in July of 1889.

In the early years of the Icelandic Evangelical Lutheran Church, a choir, Sunday school, and Luther League were organized by the church's congregation. The Sunday school remained active through all the years of the congregation and played a significant role in the education of the congregation's youth. One of the first Sunday school pupils was Steinun Johannesdottir who reportedly later became the first foreign Icelandic missionary from the United States, serving in China (Ukrainian Orthodox Church of St. John Archive & Records, Fort Pembina Historical Society). The Luther League remained active until at least 1923 according to recorded meeting minutes.

The Icelandic Ladies Aid / League was also associated with the church from its early years and gave to charitable causes, helped the church financially, and built a community hall. Eilifur Gudmundsson was one of the principal leaders that established the Icelandic Ladies Aid. They often held societal events and bazaars at the church (and later at the community hall) to raise funds for the church and community causes.

Icelandic Evangelical Lutheran Church

Name of Property

Pembina County, ND

County and State

The church was an integral part of the Icelandic-American community preserving their cultural heritage and language. Icelandic Evangelical Lutheran Church held services partially in English and Icelandic. All Icelandic Lutheran youth were baptized shortly after birth and confirmed around the age of 14 or 15. The six months preceding confirmation, children rehearsed with a minister on points of religion, psalms, and Bible stories all in the Icelandic language. Hence, it was a prerequisite of confirmation that all youth be able to read and speak the Icelandic language. The importance of education and literacy was a custom that carried directly from Iceland, where it was said, “not an illiterate person could be found on the island.” (Sveinbjorn, 1908) In addition to religious services, the local newspaper, *The Pioneer Express*, shows announcements of church hosted lectures, poetry readings, presentations of translated essays, and musical recitals. Although every child, typically learned to speak, read, and write in Icelandic at home, taught by their parents in traditional Icelandic fashion, the church helped preserve the language as the Icelandic-American youth settled into the community and schools where English was the common language of all the nationalities that settled in Pembina.

Around 1909, controversy arose within the Icelandic Evangelical Synod of America originating at the Eyeford Church of Thingvalla. The conflict was based around doctrines and organization that led to claims that the Thingvalla Lutheran Church had departed from the original Icelandic Lutheran faith and in turn, violated its constitution that had been adopted in 1889 (North Dakota Supreme Court, 1915). The disagreement between the synod and the church eventually ended up before the North Dakota Supreme Court in *Gudmundson v. Thingvalla Lutheran Church* (North Dakota Supreme Court, 1915). This dispute rippled through the Icelandic communities in Pembina County. Congregations throughout the region were divided some favoring one faction or the other. Like many of the other Icelandic Lutheran denominations in the region, the controversy caused a split in Pembina’s congregation. Both factions used the Icelandic Evangelical Lutheran Church for some time, but eventually the members that had left the Synod gave up their part of church work. Those of the congregation that adhered to the Synod continued to use and maintain the church.

By the 1920s, the number of Icelandic families in Pembina was in decline. Despite the Icelandic population in the City of Pembina decreasing, many Icelandic settlers continued to

Icelandic Evangelical Lutheran Church

Pembina County, ND

Name of Property

County and State

settle in Pembina County. A few families continued to live in Pembina for years, while others moved to the Icelandic settlement at Mountain and the surrounding communities or moved back to Canada to farm. It is noted in *Pembina Settlement Heritage* (1976) that by 1921, all but one of the first pioneer group to settle in Pembina had moved on to other municipalities.

A meeting was held on March 24, 1929 discussing whether the Pembina congregation could keep up the church or if they should turn the property over to the Synod. It was decided that the church would continue for another two years with two services per year. No pastor's salaries were noted in 1931 or 1932. The last date noted in the treasurer's book was 1932. When there were too few members left of the congregation to pay a minister, the church property was turned over to the Synod. The church building and the associated 1½ lot property were sold to the Ukrainian Orthodox Church of St. John in 1937.

#### UKRAINIAN SETTLEMENT, RELIGION, ETHNIC HERITAGE, AND SOCIAL HISTORY

The first wave of large-scale Ukrainian immigration to the United States and Canada began in the 1880's and continued through 1914. According to Halich (1937), about 254,000 Ukrainian immigrants arrived in the United States, many of which were directed to settle in North Dakota. The Ukrainian ethnic region from which these settlers came from is defined by Halich (1937) as extending from the Don River to the east, the Caucasian Mountains and Black Sea on the South, Rumania and Czecho-Slovakia on the southwest, Poland on the west, and White Russia (Belarus) and Russia on the North. Throughout Ukraine's history, political dominance and influence of the region's border countries often reshaped the area, but Ukrainian nationality remained strong and binding for cultural preservation.

Often understood as eastern and western halves, these regions can be further divided ethnographically with distinct regional dialects, different customs, and traditions. During the first wave of immigration to America, the western Ukrainian immigrants left due to economic hardship and the oppression of Austro-Hungarian Empires (Perry, 1987). The majority of the settlers from western Ukraine were of Ukrainian Catholic faith, but a few including the Bukovynians and Volyniaks were Orthodox (First Wave of Ukrainian Immigration to Canada, 1891-1914). The eastern Ukrainians emigrated to find religious freedom rather than economic



Icelandic Evangelical Lutheran Church

Name of Property

Pembina County, ND

County and State

opportunity. The eastern Ukrainian "Stundists" were an evangelical protestant sect of German origin (Perry, 1987).

A small number of Ukrainian families began to settle in Pembina and the surrounding area beginning in 1912 (Sherman and Thorson, 1988). Although Pembina had acquired a diverse population of European settlers and Metis, South Pembina had become a neighborhood where mostly minority groups lived and worked, including many of the Ukrainian settlers. These Ukrainian settlers had different geographical origins and backgrounds. Most came from Winnipeg and the Tolstoi-Vita area of Manitoba, but others arrived from Alberta, Canada; Chicago, Illinois; Detroit, Michigan; and from Gorham and Wilton, North Dakota (Sherman and Thorson, 1988). Additionally, more arrived from Ukraine during the second wave<sup>1</sup> of Ukrainian emigration during the 1920s. The Ukrainian settlers came well after early settlement of the region and all homesteads had already been taken (Sherman and Thorson, 1988). Most settled in town and worked as railroad or farm laborers. Few of the Pembina Ukrainian immigrants established farmsteads. However, a small number of Ukrainian families settled south and west of town. Additionally, a number of Ukrainian settlers were tenant farmers, which made eventually it possible for them to purchase land.

Pembina's Ukrainian community had an active cultural life in the 1920s and 1930s continuing into the 1960s. Ukrainian customs were followed and there were frequent gatherings. Unlike most other European settlers, Ukrainian people were less apt to quickly adopt American culture, and they continued with strong ties to their heritage. The binding institution of the Ukrainian community was the church, but those who settled in Pembina and the vicinity had no stable place of worship prior to the purchase of the Icelandic Evangelical Lutheran Church. There were about twenty families in the early Ukrainian congregation who gathered from Emerson, Manitoba; Hallock, Minnesota; Cavalier, Backoo, and Walhalla, North Dakota. Since they had come from different geographical regions, they remembered their upbringing and religious teachings from the various parts of Europe they came from. Most members of the

---

<sup>1</sup> Kuropas, 1972. New U.S. laws after WWI limited Ukrainian immigration to the United States. No more than 40,000 Ukrainians came to America between the years 1920-1939. Of those, most were usually from sections of Ukraine not included in the Ukrainian Soviet Republic as few Ukrainians were permitted to leave the Soviet Union after 1920.

Icelandic Evangelical Lutheran Church

Name of Property

Pembina County, ND

County and State

Ukrainian community who settled in and around Pembina belonged to the Ukrainian Orthodox Church. Orthodox services for the Ukrainian settlers were initially held in homes or rented public buildings for a number of years.

On April 18, 1937 Anton Kiriluk wrote to Rev. H Sigmar, (Mountain's pastor), regarding the Icelandic Evangelical Lutheran Church for sale in South Pembina. Rev. H Sigmar replied suggesting Kiriluk make a definite offer for the church as the Icelandic Synod was willing to sell the building. On May 17, 1937, having not yet heard back from Kiriluk, Sigmar wrote again on behalf of the Synod suggesting it would sell the building for \$500. On May 20, 1937 Kiriluk replied to Sigmar that The Ukrainian Orthodox Church had looked at the church building and found the building in the following condition:

"It is well located. However the building is in rather poor condition. The corners as well as the sills in the foundation are beginning to decay. Also the steeple is in such a condition that it would have to be repaired in the near future. The cellar is all caving in and at the time that we were looking the building over the furnace was standing in about six inches of water. Our society estimates that in order to restore the building to a fair condition a sum of around three hundred dollars would be required."

Due to the condition of the building and the repairs required, Kiriluk had been instructed to make an offer of \$300 for the church building, but had received Rev. Sigmar's letter in which the Synod suggested \$500 before he could make an such an offer. Kiriluk doubted the Ukrainian Orthodox Church could meet the price suggested by the Synod, but noted they would hold another meeting to discuss.

Arrangements were made and the Ukrainian Orthodox Church of St. John purchased the Icelandic Evangelical Lutheran Church on June 4, 1937 for \$450. Considering that the transaction happened in the midst of the Great Depression, this was a great sum of money for the Ukrainian Orthodox congregation. The purchase was considered an historic occasion for the church as it reportedly became the third Ukrainian Orthodox Church established in North Dakota (the other two were in Wilton and Belfield, both founded in the early 1920s).

After the purchase of the church, the building was subsequently remodeled and repaired to make the space suitable for Ukrainian Orthodox services. It is unknown exactly what repairs and renovations were completed after the church transferred hands, but it is documented that in 1956

Icelandic Evangelical Lutheran Church

Pembina County, ND

Name of Property

County and State

or 1957, the congregation removed the original pointed steeple and added the “lukovitsa” onion dome. Records state that the interior was also redecorated at this time.

As seen in the adapted architecture of the church building, the added onion dome and cross are distinctive ecclesiastical symbols representing the Ukrainian Orthodox identity. Domes of Ukrainian churches are also sometimes colloquially referred to as “banyas<sup>2</sup>.” The onion dome is a distinct symbol associated with Orthodox Churches, but the shape is also seen in traditional Kokoshnik headdresses and Kokoshnik gable (an arch-like corbel) forms. The Ukrainian Orthodox Church of St. John is one of just a few domed Ukrainian churches in North Dakota. The dome tapers to a point where it is crowned by a three-bar cross.

The wrought iron three-bar cross (with oblique lower crossbar<sup>3</sup>), or suppedaneum cross, is associated with the Eastern Orthodox Rite. This type of cross is commonly referred to as an Eastern Orthodox Cross, Byzantine Cross, or Ukrainian Cross (among other names). The three cross beams make the cross distinctly different from other Christian crosses. The significance of the three bars is highly symbolic with the top bar representing the signboard that was placed above Christ’s head reading, “Jesus of Nazareth, King of the Jews,” the main crossbeam represents that upon which his hands were nailed, and the lower bar signifies the footrest to which his feet were nailed. The slanted bottom bar is pointing upward toward Paradise on the right side (from Christ’s vantage point) and downward to Hell his left (*The Meaning of the Domes in Orthodox Church Architecture*, Holy Trinity Orthodox Church). The cross and its symbolism were brought to the U.S. and Canada by the waves of Ukrainian immigrants. This venerated religious symbol represented a collective Ukrainian identity (Kostecki, 1989).

It of interesting note that Orthodox Churches are almost always oriented east-west, with the main entrance of the building at the west end (*The Meaning of the Domes in Orthodox Church Architecture*, Holy Trinity Orthodox Church). This rule is typically only violated if the building has been previously constructed for another use or if services are conducted when the entrance

---

<sup>2</sup> Wilson, 2019. “Banya” translates to bathhouse or bathtub. This colloquial term may derive from Ukrainian domes originally being constructed out of wood which resembled a round, wooden bathtub. Wooden domes were often later clad in metal, painted, or gilded.

<sup>3</sup> Kostecki, 1989. Occasionally all three horizontal bars are parallel. There is some controversy among Ukrainian scholars which form is of national Ukrainian character.

Icelandic Evangelical Lutheran Church

Name of Property

Pembina County, ND

County and State

and main service areas must be arranged otherwise according to convenience. It is observed that the orientation of Ukrainian Orthodox Church of St. John is reversed from traditional bearings due to the preceding layout and orientation of the Icelandic Evangelical Lutheran Church. In the Pembina church, the entry is at the east and the altar is oriented to the west.

Another deviation from traditional Orthodox Churches observed at the Ukrainian Orthodox Church of St. John is the presence of pews in the nave. Traditional Orthodox churches do not use pews. Instead, the congregation traditionally stands or kneels for the liturgy with the exception of a few benches or seating around the nave perimeter for the infirm. The pews were likely inherited from the Icelandic Evangelical Lutheran Church.

Just as the church building itself shows an amalgamation of the different cultures, the congregation likewise merged different groups of Ukrainian settlers. The church's congregation was made up of the different Ukrainian groups that had settled in the area. Although most were Orthodox, many were Catholics. Because of this, the Ukrainian Orthodox Church of St. John brought together all Ukrainian-Americans in Pembina and with them their own customs. The uniqueness of this congregation was enhanced by the unification of these different Ukrainian subgroups.

The unified Ukrainian congregation is reflected in the building's interior features with the elaborate vestments, candle stands, and icon imagery is rooted in Orthodox tradition. Some of the religious articles are from the congregation's time in Pembina along with additions made to the collection after the congregation disbanded and the building took on more of a local museum role. Many of the items within the church have distinctive symbolic and religious importance that define Ukrainian culture. There are a number of Ukrainian Orthodox icons and religious paintings on wooden boards or on linens characterized by simple composition, flattened perspective, and a narrow range of pictorial devices. These are not simply images of saints, but also had a practical and sacred significance of church members in life's most important events – births, funerals, weddings, and other family rituals – and daily intercessions. The symbolic diversity observed in the architecture and religious articles of the Orthodox Church is unique in a state where Western Christian forms dominate.

Icelandic Evangelical Lutheran Church

Name of Property

Pembina County, ND

County and State

The Sisterhood (women's society) was another important component of Pembina's Ukrainian community and church. Ukrainian society is historically quite matriarchal and comprised of strong, competent women. The Ukrainian Sisterhoods throughout America are credited with raising the money that built church halls, rectories, and paid off mortgages. Pembina's Sisterhood had a similar role in the community. The women of Pembina's Sisterhood created many of the embroidered linens that adorn the church's interior. Each year, the Pembina's Sisterhood women produced and sold Ukrainian eggs at local stores to raise funds for charitable causes within the Ukrainian community. The Sisterhood's achievements and contributions are notable to the community and church's success.

Ukrainian Orthodox Church of St. John was a mission church. Bishop, priests, and missionaries often traveled to hold services. Often, a full-time priest could not be afforded. However, priests regularly attended monthly and as needed for weddings, funerals, and baptisms. Additionally, Metropolitan Ilarion<sup>4</sup>, a significant Ukrainian Orthodox Church leader, reportedly attended the church after the 1950s remodel and addition of the dome where he is said to have blessed the iron cross on the roof. It is thought that at least five different Orthodox groups worshipped at the Ukrainian Orthodox Church of St. John assembling Ukrainians from Manitoba to Fargo. This worship network of Ukrainian-Americans demonstrates the unity of Ukrainian settlers despite their different geographical origins and backgrounds.

The Ukrainian Orthodox congregation was once made up of as many as thirty families, but dwindled throughout the decades. The church held regular monthly services until 1980s. In the late 1980's services for the parish were held about eight times a year with priests visiting from Manitoba. By 1987, the church only had five members remaining. The building was turned over to the Fort Pembina Historical Society by Quit Claim Deed in June 23, 1987 reserving the right for the Ukrainian Orthodox Church of St. John to use the premises until July 1, 2000. With the

---

<sup>4</sup> Hierodeacon Job (Getcha), 2006. Metropolitan Ilarion (secular name Ivan Ohienko) was the first Metropolitan of the Ukrainian Orthodox Church of Canada and regarded as a great scholar and ideologue. Under Metropolitan Ilarion the Act of Spiritual Unification of the three Ukrainian Orthodox Metropolias of the diaspora (Ukrainian Orthodox Church of Canada, Ukrainian Orthodox Church in the U.S.A. and Ukrainian Autocephalous Orthodox Church of the diaspora) was signed and proclaimed in Winnipeg in 1960.

Icelandic Evangelical Lutheran Church

Name of Property

Pembina County, ND

County and State

exception of annual special services and museum tours, the church is no longer regularly used for religious services.

Today, Pembina's Ukrainian population has largely dispersed with only a few families remaining. Factors that led to the decline in the community were that few members had landed interests in the area, employment opportunities diminished, younger generations moved away to college, and families dispersed. Those of the Ukrainian community who did remain in the area were scattered across this region of the Red River Valley and communication between community members decreased. Still, the visible cultural presence of two cultures as distinct as the Icelandic-Americans and the Ukrainian-Americans is an impressive example of cultural diversity on the rural North Dakota immigration landscape.

#### DISCUSSION OF CRITERIA CONSIDERATIONS

Ordinarily, places used for religious purposes require special justification in terms of National Register eligibility criteria. Criteria Consideration A allows for eligibility if the religious property derives its primary significance from architectural and artistic distinction or historical importance. No longer active for regular worship services, the Icelandic Evangelical Lutheran Church property derives its primary significance from its historical importance relating to two distinct ethnic groups that settled in Pembina and the combined architectural features of distinct cultures in a single structure. After the dissolution of the congregations, the church has continued to be used as a meeting place, a locally recognized historic site, and still holds occasional annual special services affiliated with the Ukrainian Orthodox Church. The historic building houses an impressive collection of historic religious articles from the Ukrainian Orthodox Church and functions as a historic church museum associated with the Fort Pembina Historical Society.

The church has been maintained, repaired, and preserved through numerous floods through the dedicated efforts of the Fort Pembina Historical Society, previous church congregation members, and members of Pembina's community. This structure is symbolic of the diverse religious expression of the Icelandic-American and Ukrainian-American cultures and traditions. The historic building a solitary remaining testament of the community that once was referred to

Icelandic Evangelical Lutheran Church  
Name of Property

Pembina County, ND  
County and State

as South Pembina. The property merits National Register listing for its statewide significance under Criterion "A" for its associations with two distinct cultural traditions, and Criterion "C" for the building's architectural characteristics and features that embody distinctive artistic value representing the heritage of two cultures.

Icelandic Evangelical Lutheran Church  
Name of Property

Pembina County, ND  
County and State

---

## 9. Major Bibliographical References

**Bibliography** (Cite the books, articles, and other sources used in preparing this form.)

Bonham, Kevin. "Historic Pembina Church Leads State '3 Most Endangered Place'..." *Grand Forks Herald*, 16 Jan. 2014, <[www.grandforksherald.com/content/historic-pembina-church-leads-state-3-most-endangered-place-list](http://www.grandforksherald.com/content/historic-pembina-church-leads-state-3-most-endangered-place-list)>. Date accessed: 12 Nov. 2018.

Brock & Company. *Standard atlas of Pembina County, North Dakota*. Chicago: Brock & Co, 1928. Map. Retrieved from the Library of Congress, <[www.loc.gov/item/2007626719/](http://www.loc.gov/item/2007626719/)>.

Burden, Ernest E. *Illustrated Dictionary of Architecture*. Third ed., McGraw-Hill, 2012.

Ensign, D. W. & Co., "Plat Book: Grand Forks, Walsh, and Pembina Counties." 1893.

"FEMA Flood Map Service Center." *FEMA Flood Map Service Center*, <[msc.fema.gov/portal/search?AddressQuery=pembina nd#searchresultsanchor](http://msc.fema.gov/portal/search?AddressQuery=pembina%20nd#searchresultsanchor)>. Date accessed: 20 Dec. 2018.

"First Wave of Ukrainian Immigration to Canada, 1891-1914." Taras Shevchenko Museum Toronto, Ontario. 2019. <[http://www.virtualmuseum.ca/sgc-cms/histoires\\_de\\_chez\\_nous-community\\_stories/pm\\_v2.php?id=story\\_line&lg=English&fl=0&ex=464&sl=5504&pos=1#](http://www.virtualmuseum.ca/sgc-cms/histoires_de_chez_nous-community_stories/pm_v2.php?id=story_line&lg=English&fl=0&ex=464&sl=5504&pos=1#)> Date accessed: 23 Sept. 2019.

Furstenau, Sunna. President - Icelandic National League of North America. Personal interview. 20 Dec. 2018.

Goldsborough, Gordon. "Memorable Manitobans: Páll [Paul] Thorláksson(1849-1882) Manitoba Historical Society <[http://www.mhs.mb.ca/docs/people/thorlaksson\\_p.shtml](http://www.mhs.mb.ca/docs/people/thorlaksson_p.shtml)>. Date accessed: 28 Dec. 2018.

Gyrisco, Geoffrey M. "East Slav Identity and Church Architecture in Minneapolis, Minnesota." *Perspectives in Vernacular Architecture*, vol. 7, 1997, pp. 199–211. JSTOR, <[www.jstor.org/stable/3514393](http://www.jstor.org/stable/3514393)> . Date accessed: 14 Nov. 2018.

Halich, Wasyl. *Ukrainians in the United States*. Chicago: University of Chicago Press. 1937. <<https://babel.hathitrust.org/cgi/pt?id=uiug.30112057322338&view=1up&seq=10>> Date accessed: 23 Sept. 2019.

Harris, Cyril M. *American Architecture: an Illustrated Encyclopedia*. W.W. Norton, 1998.



Icelandic Evangelical Lutheran Church

Pembina County, ND

Name of Property

County and State

Harris, Cyril M. *Dictionary of Architecture & Construction: 2300 Illustrations*. Fourth ed., McGraw-Hill, 2006.

*Heritage '76: Pembina County, North Dakota 'Then and Now'*. Cavalier. Pembina County Historical Society, 1976.

Hierodeacon Job (Getcha). "The Life of His Beatitude Metropolitan Ilarion (Ohienko)." 2006. <<https://web.archive.org/web/20060213130116/http://www.uocc.ca/ilarion.html>> Date accessed: 27 Feb. 2019.

"Historic Church Museum." *History & Links - City of Pembina, ND*, <[pembina.govoffice.com/index.asp?SEC=58AA0BB1-A17B-4AAE-BAA0-8BC545EC10A3&Type=B\\_BASIC](http://pembina.govoffice.com/index.asp?SEC=58AA0BB1-A17B-4AAE-BAA0-8BC545EC10A3&Type=B_BASIC)>. Date accessed: 20 Dec. 2018.

"History and Links." *History & Links - City of Pembina, ND*, <[pembina.govoffice.com/index.asp?SEC=8E987F94-7051-4F71-AF15-449A0D02C4B6&Type=B\\_BASIC](http://pembina.govoffice.com/index.asp?SEC=8E987F94-7051-4F71-AF15-449A0D02C4B6&Type=B_BASIC)>. Date accessed: 20 Dec. 2018.

"Icelandic Emigration to Washington Island." *Door County Pulse*, 25 Mar. 2016, <[doorcountypulse.com/icelandic-emigration-washington-island/](http://doorcountypulse.com/icelandic-emigration-washington-island/)>. Date accessed: 3 Jan. 2019.

"Index of Churches." *ICELANDIC CHURCHES IN THE USA AND CANADA*, [gudmundurvidarsson.tripod.com/id2.html](http://gudmundurvidarsson.tripod.com/id2.html).

Johnson, Sveinbjorn. "The Icelandic Lutheran Synod of America." *Collections of the State Historical Society of North Dakota, Volume 2*. State Historical Society of North Dakota, 1908. pp. 144-145

Johnson, Sveinbjorn. "The Icelandic Settlement of Pembina County." *Collections of the State Historical Society of North Dakota*. State Historical Society of North Dakota, 1906. pp. 89-131.

Kostecki A. M. "Crosses of East Slavic Christianity among Ukrainians in Western Canada." *Material Culture Review*, Jan. 1989. <<https://journals.lib.unb.ca/index.php/MCR/article/view/17384/22605>>. Date accessed: 19 Dec. 2018.

Kuropas, Myron B. "The Ukrainians in America." Lerner Publications Company, 1972.

Martens, Steve C., and Ronald L. M. Ramsay. *Buildings of North Dakota*. University of Virginia Press, 2015.

Martens, Steve C. National Register of Historic Places. "Vikur Lutheran Church at Mountain. Pembina County, North Dakota." National Register #13000862. 2013.

Icelandic Evangelical Lutheran Church

Name of Property

Pembina County, ND

County and State

Matthiasson, John S. *Jon Bjarnason*. Icelandic National League of North America.  
<[www.inlofna.org/Jon-Bjarnason](http://www.inlofna.org/Jon-Bjarnason)>. Date accessed: 28 Dec. 2018.

The Meaning of the Domes in Orthodox Church Architecture. Holy Trinity Orthodox Church.  
<<http://holytrinityoca.org/the-meaning-of-the-domes-in-orthodox-church-architecture/>>.  
Date accessed: 19 Dec. 2018.

Murphy, Timothy Francis. *Census of Religious Bodies, 1936*. U.S. Govt. Print. Off., 1941. pp.  
984-987

North Dakota Supreme Court, et al. "Reports of Cases Decided in the Supreme Court of the State  
of North Dakota." Volume 29. Lawyers Co-operative Publishing Company. 1915.  
<<https://books.google.com/books?id=rXcWAAAAYAAJ&pg=PA320&lpg=PA320&dq=icelandic+synod+conflict+Thingvalla&source=bl&ots=-Hh2voFwx&sig=ACfU3U2WhmQsEim5LUDo3QEQRnB9ZYFfg&hl=en&sa=X&ved=2ahUKEwim4ciorefkAhUVrZ4KHAYSBX0Q6AEwF3oECAkQAQ#v=onepage&q=icelandic%20synod%20conflict%20Thingvalla&f=false>> Date accessed: 23 Sept. 2019.

Palmer, Howard. "Escape from The Great Plains the Icelanders In North Dakota And Alberta."  
*Great Plains Quarterly*, vol. 3, no. 4, 1983, pp. 219–233. JSTOR,  
<[www.jstor.org/stable/23530611](http://www.jstor.org/stable/23530611)>. Date accessed: 12 Nov. 2018.

Perry, L. Martin. National Register of Historic Places. "Ukrainian Immigrant Dwellings and  
Churches in North Dakota from Early Settlement Until the Depression MPS." National  
Register #64500385. 1987.

*The Pioneer Express*. 5 Feb. 1886. *Chronicling America: Historic American Newspapers*. Lib. of  
Congress.

*The Pioneer Express*. 6 Jan. 1888. *Chronicling America: Historic American Newspapers*. Lib. of  
Congress.

*The Pioneer Express*. 27 Jul. 1888. *Chronicling America: Historic American Newspapers*. Lib.  
of Congress.

*The Pioneer Express*. 5 Jul. 1889. *Chronicling America: Historic American Newspapers*. Lib. of  
Congress.

*Pembina – North Dakota's Oldest Settlement*, information pamphlet. No date.

*Pembina Settlement Heritage: A History of the Pembina, North Dakota Area*. Dallas, TX.  
Pembina Settlement Heritage Book Committee and the Red River Valley Historical  
Society. 1976.

Icelandic Evangelical Lutheran Church

Pembina County, ND

Name of Property

County and State

“Pembina State Museum - History: Introduction to Pembina, North Dakota.” *State Historical Society of North Dakota*, <[history.nd.gov/historicsites/pembina/pembinahistory.html](http://history.nd.gov/historicsites/pembina/pembinahistory.html)>. Date accessed: 3 Jan. 2019.

Ramsey, Douglas, and Skroch, Larry. *The Raging Red: The 1950 Red River Valley Flood*. First ed., Valley Heritage Press, 1996.

Robinson, Elwyn B., "History of North Dakota" *Lincoln: University of Nebraska Press*. 2017. Accessed via *NDSU Open Educational Resources*. <<https://commons.und.edu/oers/1>>. Date accessed: 12 Nov. 2018.

*RootsWeb*. < <https://sites.rootsweb.com/~ndpembin/html/churches.html>>. Date accessed: 12 Nov. 2018.

*Sanborn Fire Insurance Map from Pembina, Pembina County, North Dakota*. Sanborn Map Company, Jun, 1904. Map. Retrieved from the Library of Congress, <[www.loc.gov/item/sanborn06562\\_004/](http://www.loc.gov/item/sanborn06562_004/)>. Date accessed: 18 Dec. 2018.

*Sanborn Fire Insurance Map from Pembina, Pembina County, North Dakota*. Sanborn Map Company, Jun, 1907. Map. Retrieved from the Library of Congress, <[www.loc.gov/item/sanborn06562\\_005/](http://www.loc.gov/item/sanborn06562_005/)>. Date accessed: 18 Dec. 2018.

*Sanborn Fire Insurance Map from Pembina, Pembina County, North Dakota*. Sanborn Map Company, Jun, 1910. Map. Retrieved from the Library of Congress, <[www.loc.gov/item/sanborn06562\\_006/](http://www.loc.gov/item/sanborn06562_006/)>. Date accessed: 18 Dec. 2018.

Sherman, William C., and Isern, Thomas D. *Prairie Mosaic: an Ethnic Atlas of Rural North Dakota*. Second ed., NDSU North Dakota State University Press, 2017.

Sherman, William and Thorson, Playford. *Plains Folk: North Dakotas Ethnic History*. North Dakota Institute for Regional Studies, 1988.

Sluss, Jackie. National Register of Historic Places. “Holy Trinity Ukrainian Greek Orthodox Church. Wilton, North Dakota.” National Register #82001344. 1982.

Thor, Jonas. “A religious controversy among Icelandic immigrants in North America, 1874–1880” (MA thesis, Univ. of Man., Winnipeg, 1980). <<https://mspace.lib.umanitoba.ca/xmlui/handle/1993/14906>>. Date accessed: 28 Dec. 2018.

Thor, Jonas. *Icelanders in North America: The First Settlers*. Univ. of Manitoba Press, 2002.

“Typical Architectural Characteristics of Ukrainian Church Styles.” *Ukrainian Churches in Canada*, <[www.ukrainianchurchesofcanada.ca/architectural\\_styles/characteristics.html](http://www.ukrainianchurchesofcanada.ca/architectural_styles/characteristics.html)>. Date accessed: 12 Nov. 2018.

Icelandic Evangelical Lutheran Church  
Name of Property

Pembina County, ND  
County and State

“Pembina Lutheran Cemetery in Pembina, North Dakota.” *Find A Grave*. Date accessed: 23 Sept. 2019.

Petrenko, Halyna ed. *Ukraine: A Concise Encyclopedia*. Ukrainian Orthodox Church of the U.S.A and the United Ukrainian Orthodox Sisterhoods of the U.S.A. Computoprint Corporation, 1987.

Ukrainian Orthodox Church of St. John Archive & Records: Misc. newspaper articles, historical and documentary photographs, quotes and invoices for repairs, correspondences, inventories. Fort Pembina Historical Society.

“Ukrainian Orthodox Church of St. John, Pembina, N.D.” *Digital Horizons Online*. State Historical Society of North Dakota. Item number 10737-094.  
<[www.digitalhorizonsonline.org/digital/collection/uw-ndshs/id/13986/](http://www.digitalhorizonsonline.org/digital/collection/uw-ndshs/id/13986/)>.

Wilson, Bob. Special Projects Coordinator for the Fort Pembina Historical Society and Member of Ukrainian Orthodox Church of St. John. Personal interview. 26 Feb. 2019.

---

**Previous documentation on file (NPS):**

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # \_\_\_\_\_
- recorded by Historic American Engineering Record # \_\_\_\_\_
- recorded by Historic American Landscape Survey # \_\_\_\_\_

**Primary location of additional data:**

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository: Fort Pembina Historical Society Ukrainian Orthodox Church of St. John Archive & Records, Pembina State Museum

**Historic Resources Survey Number (if assigned):** \_\_\_\_\_

Icelandic Evangelical Lutheran Church  
Name of Property

Pembina County, ND  
County and State

**10. Geographical Data**

**Acreeage of Property** less than one acre

Use either the UTM system or latitude/longitude coordinates

**Latitude/Longitude Coordinates (decimal degrees)**

Datum if other than WGS84: \_\_\_\_\_

(enter coordinates to 6 decimal places)

- |                          |                        |
|--------------------------|------------------------|
| 1. Latitude: 48.962039 N | Longitude: 97.242939 W |
| 2. Latitude:             | Longitude:             |
| 3. Latitude:             | Longitude:             |
| 4. Latitude:             | Longitude:             |

**Or**

**UTM References**

Datum (indicated on USGS map):

NAD 1927 or  NAD 1983

- |          |           |           |
|----------|-----------|-----------|
| 1. Zone: | Easting:  | Northing: |
| 2. Zone: | Easting:  | Northing: |
| 3. Zone: | Easting:  | Northing: |
| 4. Zone: | Easting : | Northing: |

**Verbal Boundary Description** (Describe the boundaries of the property.)

The boundary of the Pembina Icelandic Evangelical Church is a parcel 75-feet by 150-feet encompassing Lot One (1) and the East one half (E1/2) of Lot Two (2) in Block 6 in Colombe's Addition to South Pembina located within the City of Pembina, in the township of Pembina, in Pembina County, North Dakota.

**Boundary Justification** (Explain why the boundaries were selected.)

Icelandic Evangelical Lutheran Church  
Name of Property

Pembina County, ND  
County and State

This boundary contains all areas and extant features historically associated with the church according to the 1885 and 1937 deeds on record with the Pembina County Register of Deeds. This boundary does not include the adjacent west one half (W1/2) of Lot (2) and the vacated First street which was later purchased by Fort Pembina Historical Society November 19, 2002 as these parcels were not included in the property description during the periods of significance.

---

### 11. Form Prepared By

name/title: Agatha Frisby - Prairie Centre Architecture (consultant)  
(prairiecentresearch@gmail.com)  
organization: for the Pembina County Historic Preservation Commission  
street & number: Chase Building, 516 Cooper Ave. Suite 101  
city or town: Grafton state: North Dakota zip code: 58237  
e-mail cheryl@redriverrc.com  
telephone: (701)352-3550  
date: September 23, 2019

---

### Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

### Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

### Photo Log

Name of Property: Icelandic Evangelical Lutheran Church

Icelandic Evangelical Lutheran Church

Pembina County, ND  
County and State

Name of Property

City or Vicinity: Pembina

County: Pembina

State: North Dakota

Photographer: Agatha Frisby

Date Photographed: November 8, 2018

Description of Photograph(s) and number, include description of view indicating direction of camera:

Description of view: East (front) and south (side) exterior elevations, photographer facing northwest

Image ID: ND\_Pembina County\_Icelandic Evangelical Lutheran Church\_0001.tif

Photo number: 1 of 8.

Name of Property: Icelandic Evangelical Lutheran Church

City or Vicinity: Pembina

County: Pembina

State: North Dakota

Photographer: Agatha Frisby

Date Photographed: November 8, 2018

Description of Photograph(s) and number, include description of view indicating direction of camera:

Description of view: East (front) exterior elevation, photographer facing west

Image ID: ND\_Pembina County\_Icelandic Evangelical Lutheran Church\_0002.tif

Photo number: 2 of 8.

Name of Property: Icelandic Evangelical Lutheran Church

City or Vicinity: Pembina

County: Pembina

State: North Dakota

Photographer: Agatha Frisby

Date Photographed: November 8, 2018

Description of Photograph(s) and number, include description of view indicating direction of camera:

Description of view: East (front) and north (side) exterior elevations, photographer facing southwest

Image ID: ND\_Pembina County\_Icelandic Evangelical Lutheran Church\_0003.tif

Photo number: 3 of 8.

Name of Property: Icelandic Evangelical Lutheran Church

City or Vicinity: Pembina

County: Pembina

State: North Dakota

Photographer: Agatha Frisby

Date Photographed: November 8, 2018

Description of Photograph(s) and number, include description of view indicating direction of camera:

Description of view: North (side) and west (rear) exterior elevations, photographer facing southeast

Image ID: ND\_Pembina County\_Icelandic Evangelical Lutheran Church\_0004.tif

Icelandic Evangelical Lutheran Church

Pembina County, ND  
County and State

Name of Property

Photo number: 4 of 8.

Name of Property: Icelandic Evangelical Lutheran Church

City or Vicinity: Pembina

County: Pembina

State: North Dakota

Photographer: Agatha Frisby

Date Photographed: November 8, 2018

Description of Photograph(s) and number, include description of view indicating direction of camera:

Description of view: South (side) and west (rear) exterior elevations, photographer facing northeast

Image ID: ND\_Pembina County\_Icelandic Evangelical Lutheran Church\_0005.tif

Photo number: 5 of 8.

Name of Property: Icelandic Evangelical Lutheran Church

City or Vicinity: Pembina

County: Pembina

State: North Dakota

Photographer: Agatha Frisby

Date Photographed: November 8, 2018

Description of Photograph(s) and number, include description of view indicating direction of camera:

Description of view: South (side) exterior elevation, photographer facing north

Image ID: ND\_Pembina County\_Icelandic Evangelical Lutheran Church\_0006.tif

Photo number: 6 of 8.

Name of Property: Icelandic Evangelical Lutheran Church

City or Vicinity: Pembina

County: Pembina

State: North Dakota

Photographer: Agatha Frisby

Date Photographed: November 8, 2018

Description of Photograph(s) and number, include description of view indicating direction of camera:

Description of view: West interior view of sanctuary / nave and chancel, photographer facing west

Image ID: ND\_Pembina County\_Icelandic Evangelical Lutheran Church\_0007.tif

Photo number: 7 of 8.

Name of Property: Icelandic Evangelical Lutheran Church

City or Vicinity: Pembina

County: Pembina

State: North Dakota

Photographer: Agatha Frisby

Date Photographed: November 8, 2018

Description of Photograph(s) and number, include description of view indicating direction of camera:



Icelandic Evangelical Lutheran Church

Name of Property

Pembina County, ND

County and State

Description of view: North and east interior view of sanctuary / nave, photographer  
facing northeast

Image ID: ND\_Pembina County\_Icelandic Evangelical Lutheran Church\_0008.tif

Photo number: 8 of 8.

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Icelandic Evangelical Lutheran Church

Name of Property

Pembina County, North Dakota

County and State

Name of multiple listing (if applicable)

Section number Additional documentation

Page 1

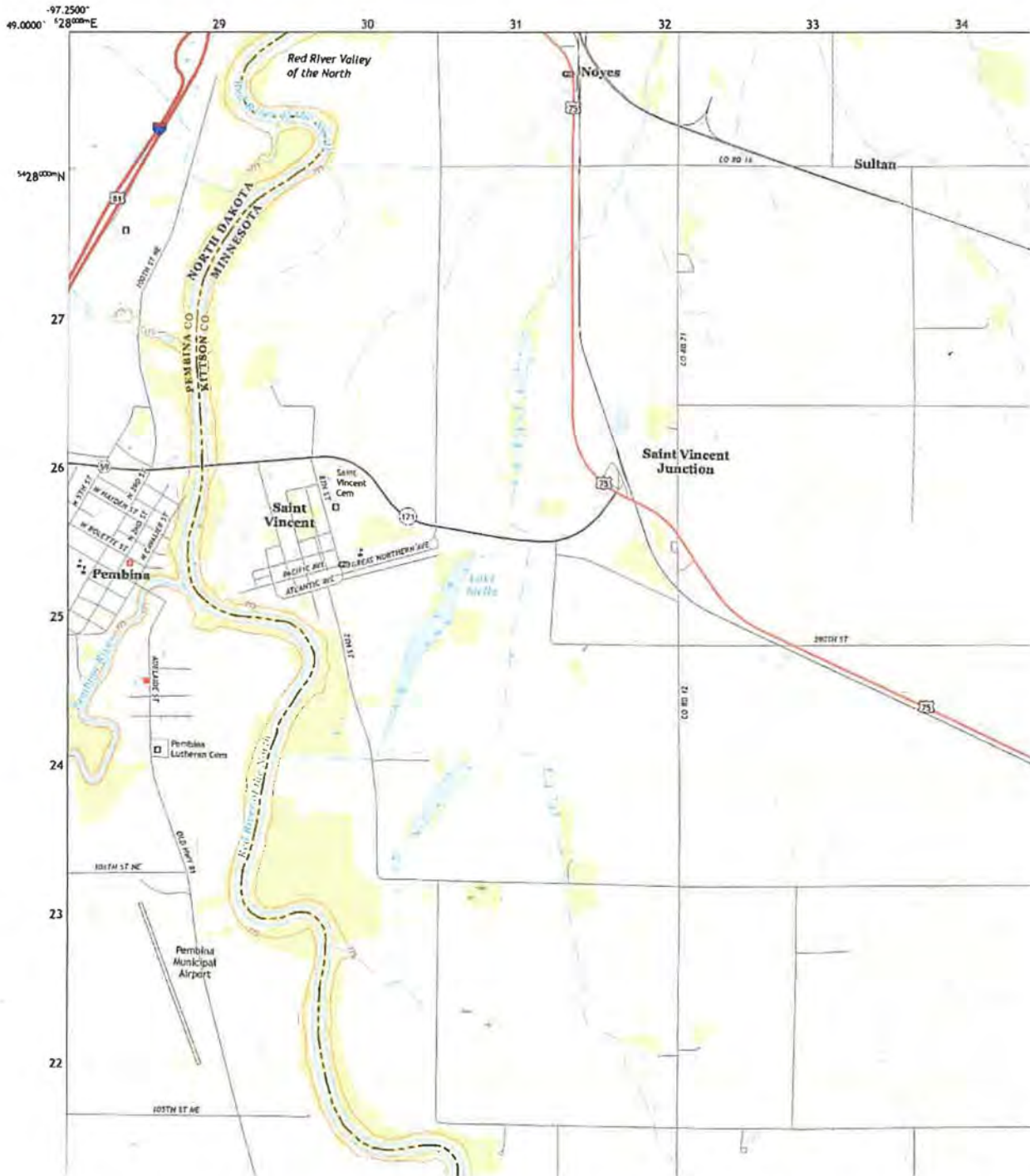


Fig. 1: USGS Topographic Map 7.5-minute map for Pembina, ND, MN excerpt [Site of Icelandic Evangelical Lutheran Church indicated by red dot]

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Icelandic Evangelical Lutheran Church

Name of Property  
Pembina County, North Dakota

County and State

Name of multiple listing (if applicable)

Section number Additional documentation

Page 2

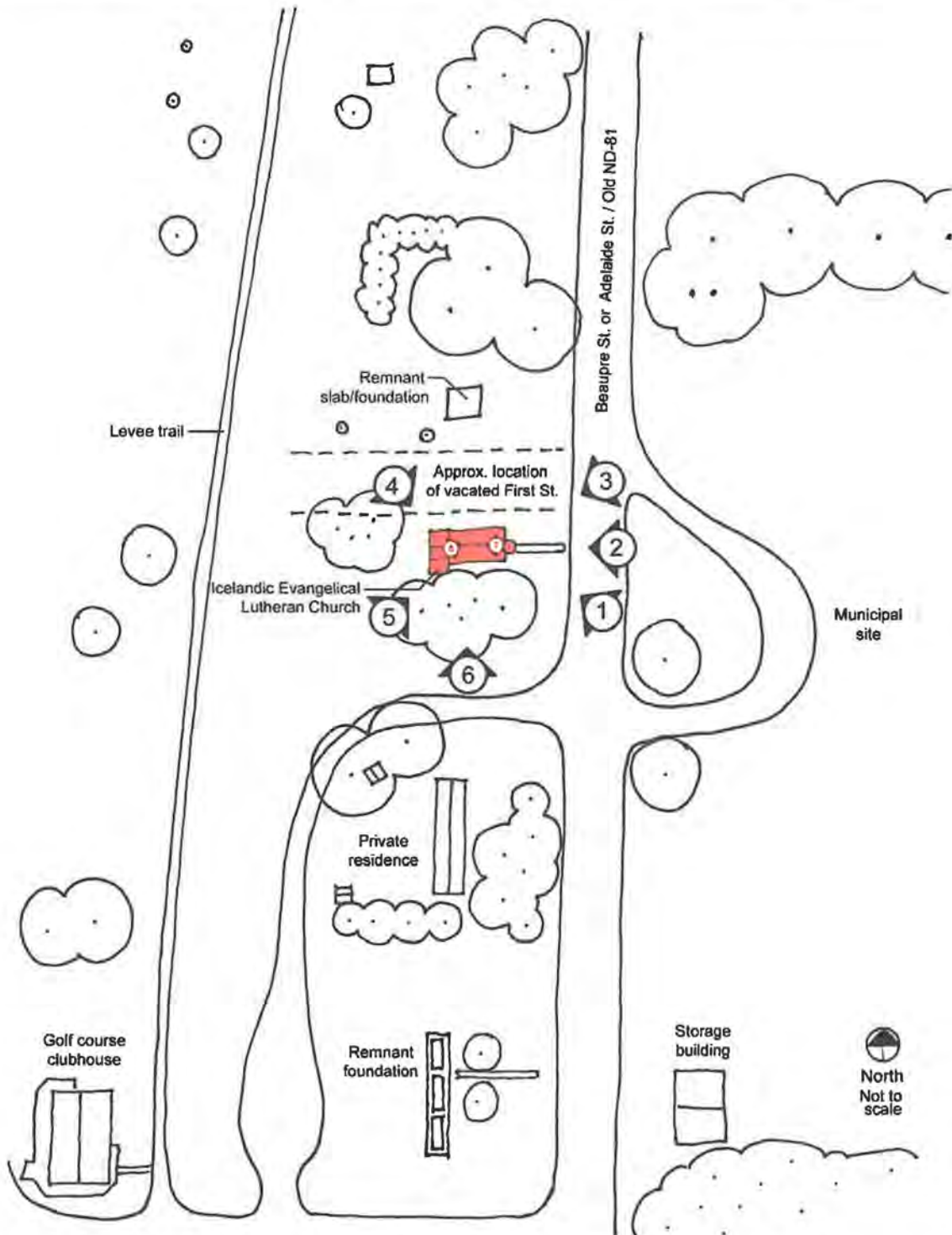


Fig. 2: Sketch map of Icelandic Evangelical Lutheran Church site and surrounding area with reference photo standpoints indicated





United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Icelandic Evangelical Lutheran Church

Name of Property  
Pembina County, North Dakota  
County and State

Name of multiple listing (if applicable)

Section number Additional documentation

Page 4



Fig. 4: Excerpt, Historical Plat of the City of Pembina, 1893 [Site of Icelandic Evangelical Lutheran Church indicated by rectangular red boundary] (Plat Book: Grand Forks, Walsh, and Pembina Counties, 1893)

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Icelandic Evangelical Lutheran Church

Name of Property  
Pembina County, North Dakota

County and State

Name of multiple listing (if applicable)

Section number Additional documentation

Page 5



Fig. 5: Excerpt (enlarged), Historical Plat of the City of Pembina, 1893 [Site of Icelandic Evangelical Lutheran Church indicated by rectangular red boundary] (Plat Book: Grand Forks, Walsh, and Pembina Counties, 1893)



United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Icelandic Evangelical Lutheran Church
Name of Property
Pembina County, North Dakota
County and State
Name of multiple listing (if applicable)

Section number Additional documentation

Page 6

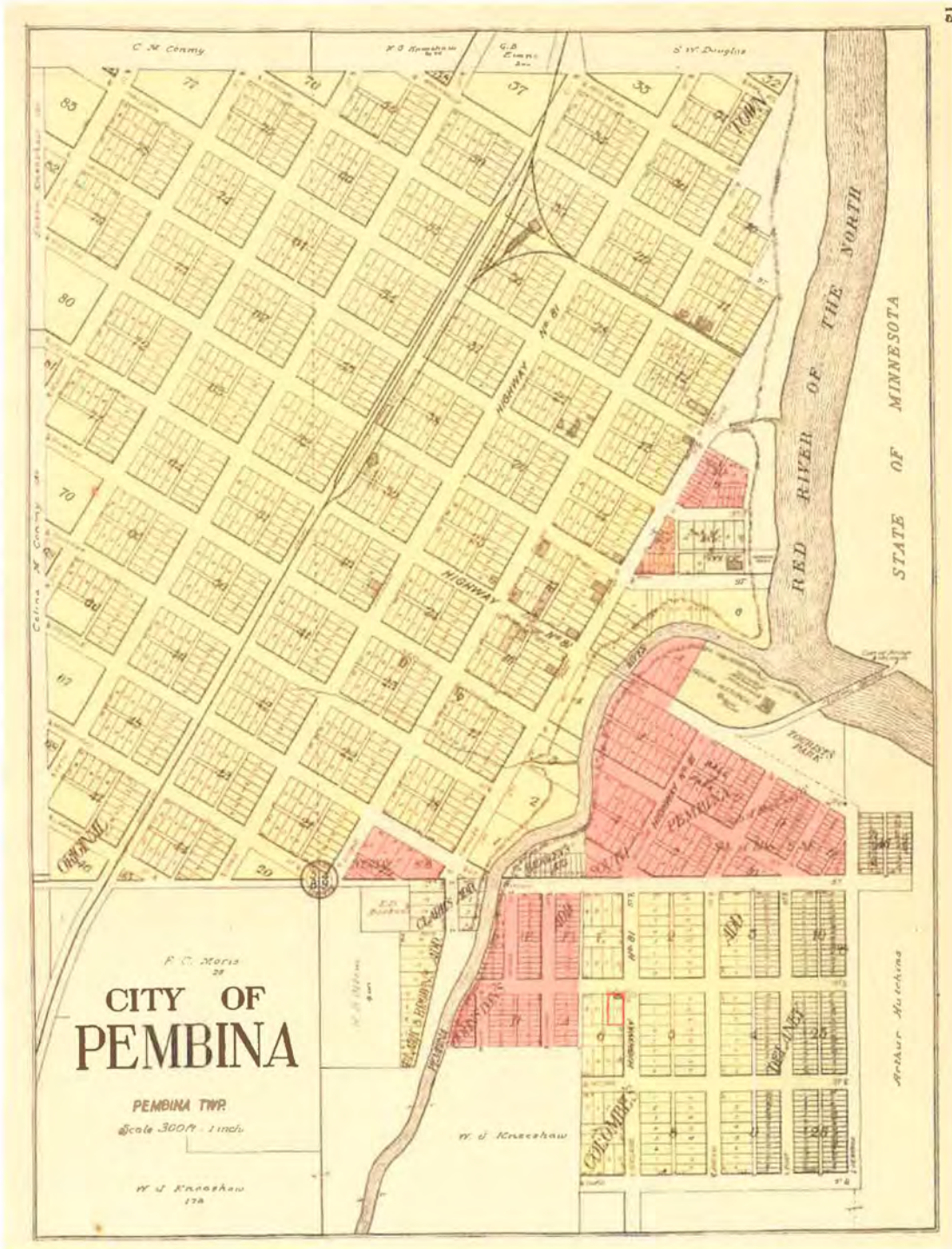


Fig. 6: Excerpt, Historical Plat of the City of Pembina, 1928 [Site of Icelandic Evangelical Lutheran Church indicated by rectangular red boundary] (*Standard atlas of Pembina County, North Dakota*. Chicago: Brock & Co, 1928)



United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Icelandic Evangelical Lutheran Church

Name of Property  
Pembina County, North Dakota

County and State

Name of multiple listing (if applicable)

Section number Additional documentation

Page 7

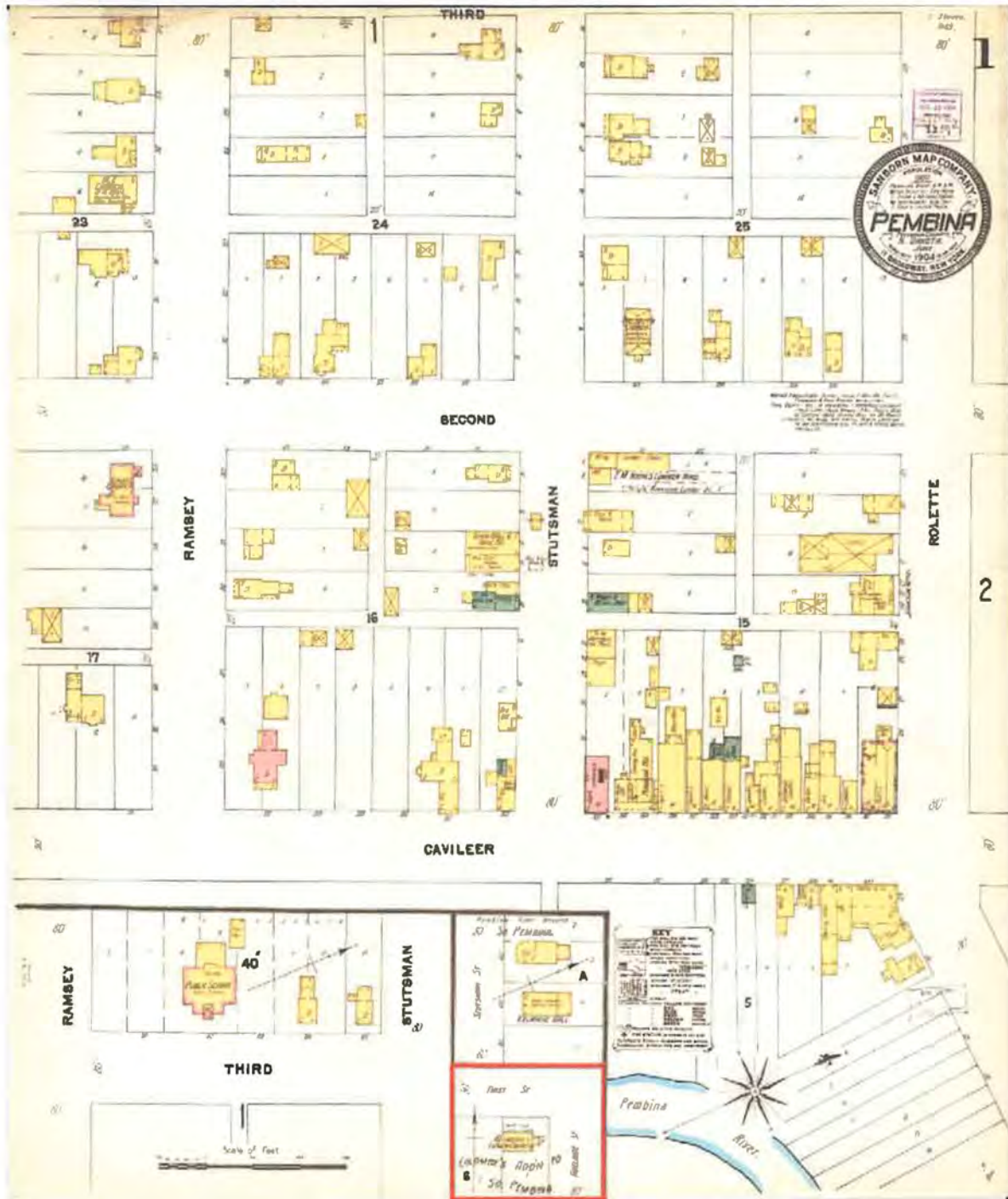


Fig. 7: Sanborn Fire Insurance Map of Pembina, 1904 [Site of Icelandic Evangelical Lutheran Church indicated by rectangular red boundary] (Sanborn Fire Insurance Map from Pembina, Pembina County, North Dakota, 1904)



**United States Department of the Interior  
National Park Service**

**National Register of Historic Places  
Continuation Sheet**

Icelandic Evangelical Lutheran Church
Name of Property
Pembina County, North Dakota
County and State
Name of multiple listing (if applicable)

Section number Additional documentation

Page 8



Fig. 8: Historic photo of Icelandic Evangelical Lutheran Church during the 1950 flood, ca. 1950 (Ramsey and Skroch, 1996)



State Historical Society of North Dakota

Fig. 9: Historic photo of Ukrainian Orthodox Church of St. John, ca. 195? (State Historical Society of North Dakota)

**United States Department of the Interior  
National Park Service**

**National Register of Historic Places  
Continuation Sheet**

Icelandic Evangelical Lutheran Church
Name of Property
Pembina County, North Dakota
County and State
Name of multiple listing (if applicable)

Section number Additional documentation

Page 9



Fig. 10 & Fig. 11: Historic photos of Ukrainian Orthodox Church of St. John, interior, wedding of Antoinette Bordeniuk & Carmen Waller, ca. 1961(?) (courtesy of Fort Pembina Historical Society)

FEB 1963



Fig. 12: Historic photo of Ukrainian Orthodox Church of St. John, ca. 1963 (courtesy of Fort Pembina Historical Society)



United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Icelandic Evangelical Lutheran Church
Name of Property
Pembina County, North Dakota
County and State
Name of multiple listing (if applicable)

Section number Additional documentation

Page 10

ST. JOHN'S UKRAINIAN ORTHODOX CHURCH, PEMBINA, NORTH DAKOTA



PHOTO BY REV. OWLES ELLEFSON FOR ST. JOHN'S UKRAINIAN ORTHODOX CHURCH

Fig. 13: Historic photo of Ukrainian Orthodox Church of St. John, ca. 1984 (courtesy of Fort Pembina Historical Society)



Fig. 14: Historic photo of Ukrainian Orthodox Church of St. John, interior, banner with silk brocade and oil on canvas icon, ca. 1984 (courtesy of Fort Pembina Historical Society)

**United States Department of the Interior  
National Park Service**

**National Register of Historic Places  
Continuation Sheet**

Icelandic Evangelical Lutheran Church
Name of Property
Pembina County, North Dakota
County and State
Name of multiple listing (if applicable)

Section number Additional documentation

Page 11



Fig. 15: Historic photo, ca. 1989 (courtesy of Fort Pembina Historical Society)



Fig. 16: Historic photo during raising of structure over new foundation, ca. 1990 (courtesy of Fort Pembina Historical Society)

**United States Department of the Interior  
National Park Service**

**National Register of Historic Places  
Continuation Sheet**

Icelandic Evangelical Lutheran Church
Name of Property
Pembina County, North Dakota
County and State
Name of multiple listing (if applicable)

Section number Additional documentation

Page 12



Fig. 17: Historic photo during raising of structure over new foundation, ca. 1990 (courtesy of Fort Pembina Historical Society)



Fig. 18: Historic photo after raising of structure over new foundation, ca. 1990 (courtesy of Fort Pembina Historical Society)



United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Icelandic Evangelical Lutheran Church
Name of Property
Pembina County, North Dakota
County and State
Name of multiple listing (if applicable)

Section number Additional documentation

Page 13



Fig. 19: Photo of structure during interior restoration, ca. 2002 (courtesy of Fort Pembina Historical Society)



Fig. 20 (top left), 21 (top right), 22 (bottom left), & 23 (bottom right) Photos during roof restoration – Note structure and cedar shingles, ca. 2008 (courtesy of Fort Pembina Historical Society)

*NOTE: Archival printed photos will accompany  
complete draft nomination submittal*



**Icelandic Evangelical Lutheran Church**  
Pembina County, North Dakota  
Photo number 1 of 8



*NOTE: Archival printed photos will accompany  
complete draft nomination submittal*



**Icelandic Evangelical Lutheran Church**  
Pembina County, North Dakota  
Photo number 2 of 8



*NOTE: Archival printed photos will accompany  
complete draft nomination submittal*



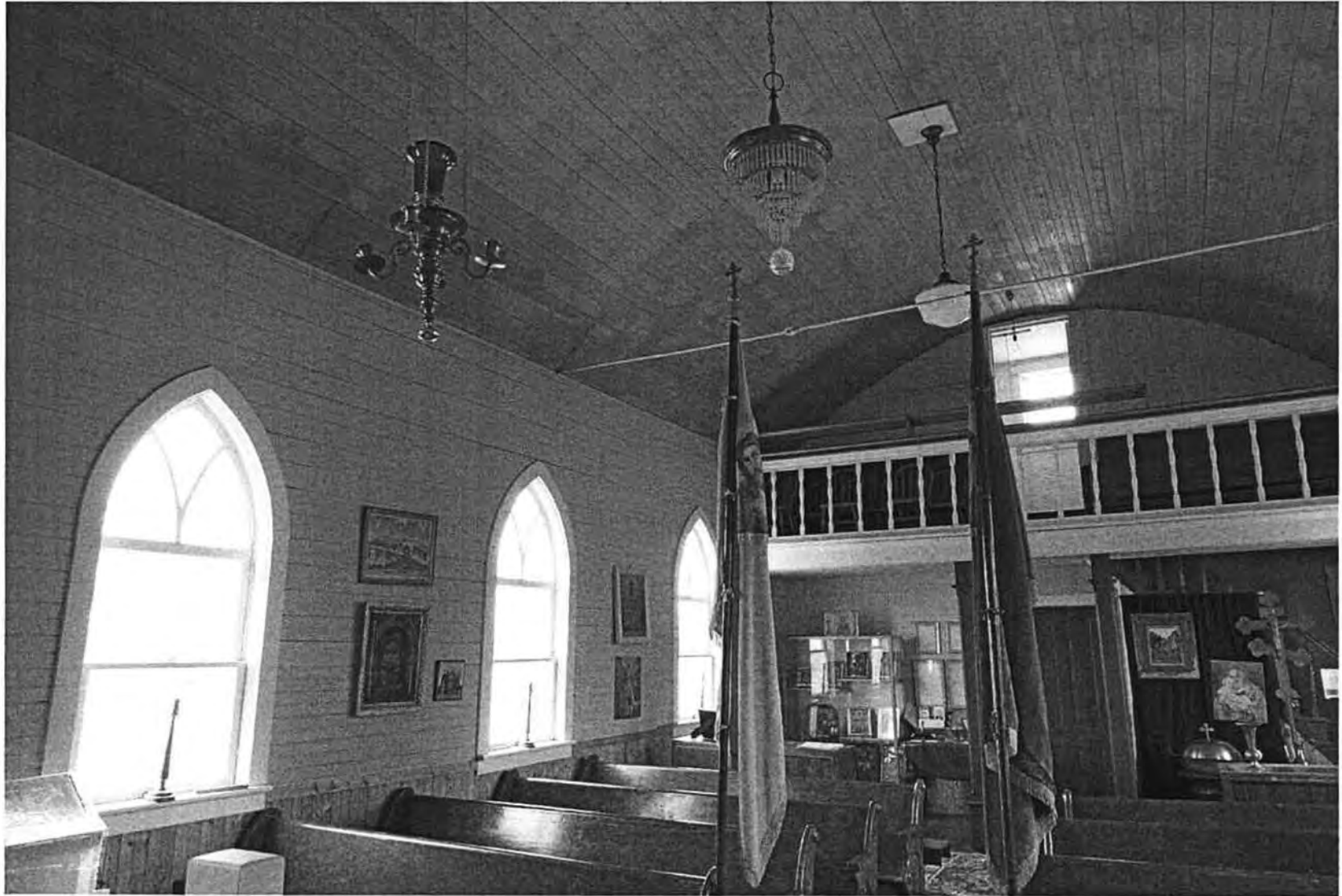
**Icelandic Evangelical Lutheran Church**  
Pembina County, North Dakota  
Photo number 4 of 8

NOTE: Archival printed photos will accompany complete draft nomination submittal



**Icelandic Evangelical Lutheran Church**  
Pembina County, North Dakota  
Photo number 7 of 8

*NOTE: Archival printed photos will accompany complete draft nomination submittal*



**Icelandic Evangelical Lutheran Church**  
Pembina County, North Dakota  
Photo number 8 of 8



































UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES  
EVALUATION/RETURN SHEET

Requested Action: Nomination

Property Name: Icelandic Evangelical Lutheran Church

Multiple Name: \_\_\_\_\_

State & County: NORTH DAKOTA, Pembina

Date Received: 10/21/2019      Date of Pending List: 11/14/2019      Date of 16th Day: 11/29/2019      Date of 45th Day: 12/5/2019      Date of Weekly List: \_\_\_\_\_

Reference number: SG100004714

Nominator: SHPO


Reason For Review:

- |                                       |  |  |
|---------------------------------------|--|--|
| <input type="checkbox"/> Appeal       | <input type="checkbox"/> PDIL            | <input type="checkbox"/> Text/Data Issue               |
| <input type="checkbox"/> SHPO Request | <input type="checkbox"/> Landscape       | <input type="checkbox"/> Photo                         |
| <input type="checkbox"/> Waiver       | <input type="checkbox"/> National        | <input type="checkbox"/> Map/Boundary                  |
| <input type="checkbox"/> Resubmission | <input type="checkbox"/> Mobile Resource | <input type="checkbox"/> Period                        |
| <input type="checkbox"/> Other        | <input type="checkbox"/> TCP             | <input checked="" type="checkbox"/> Less than 50 years |
|                                       | <input type="checkbox"/> CLG             |  |

Accept       Return       Reject      12/5/2019 Date

Abstract/Summary  
Comments: \_\_\_\_\_

Recommendation/  
Criteria \_\_\_\_\_

Reviewer Roger Reed 

Discipline Historian

Telephone (202)354-2278

Date 12/5/19

DOCUMENTATION:    see attached comments : No    see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.

To: Keeper, National Register of Historic Places  
From: Claudia J. Berg/ Lorna Meidinger  
Date: 18 October 2019  
Subject: National Register Nomination



The following materials are re-submitted on this 18th day of October 2019, for the nomination of the Icelandic Evangelical Lutheran Church to the National Register of Historic Places.

- \_\_\_\_\_ National Register of Historic Places nomination form on archival paper
- \_\_\_\_\_ Multiple Property Nomination form on archival paper
- \_\_\_\_\_ Photographs
- \_\_\_\_\_ USGS map(s)
- \_\_\_\_\_ Sketch map(s)/figure(s)/exhibit(s)
- \_\_\_\_\_ Pieces of correspondence
- 2   CDs
- 1   Signature Page
- \_\_\_\_\_ Other: \_\_\_\_\_

COMMENTS:

- \_\_\_\_\_ Please insure that this nomination is reviewed
- \_\_\_\_\_ This property has been certified under 36 CFR 67
- \_\_\_\_\_ The enclosed owner objections \_\_\_ do \_\_\_ do not constitute a majority of property owners.
- \_\_\_\_\_ Other: \_\_\_\_\_