## UNOFFICIAL C 021/0076 45 001 Page 1 of

2001-05-11 09:23:51

\* Cook County Recorder

23.00

#### (Corporation)



|   | I<br>I  |  | J  |
|---|---|--|--|
| Prepared by:  | ;<br>}  |  |  |
| ANA L. GALLEGOS   |   |  | •  |
| CITI FINANCIAL  |   |  | • .  |
| 5533 W CERMAN   | 1   |  |  |
| CICERO, IL 6080/  | ······································                                    |  |  |
| This Deed of Recase Witne   | esseth, That CITI FINA  | NCIAL FORMERLY KNOW  | N AS   |
| ASSOCIATES FINANCH  |   |  |  |
| a Corporation, organized and exi  | sting under the laws of the   | State of ILLINOIS  | · · · · · · · · · · · · · · · · · · ·                  |
| and having its principal place of b   | usiness in COOK   |  | County,  |
| ILLINOIS, owne  | r and holder of the note ev   | idencing the debt secure   | d by mortgage  |
|   | ARREAL AND EVANGELLINA  |  |  |
| JOINT TENANTS   | 7   |  |  |
| dated SEPTEMBER 30, 10, 198   | B5 , and recorded <u>DECE</u>   | MBER 18 , 1985 ,   | in the office of                                       |
| the of CO   | OOK O,  |  | nder Document  |
| No.85328949 in Book   | (County) at Page  | , for value receive  |  |
| release in full from the lien and   | effect of said mortgage of  | r deed of trust the follo  | owing property   |
| LOT 8 IN BLOCK 3 IN LINGL<br>EAST 48 ACRES OF THE NORT<br>39 NORTH, RANGE 13 EAST O | E AND BARNETT'SSSUBDIV<br>H 96 ACRES OF THE NORT<br>F THE THIRD PRINCIPAL | /ISION OF LOT 1 IN F<br>THWEST 1/4 OF SECTION<br>MERIDIAN, IN COOK O | PARTITION OF THE<br>DN 25 TOWNSHIP<br>COUNTY, ILLINOIS |
| 1046  |   | 0,   | + <b>à</b>   |
| J103825   | , L   |  |  |
| Property Identification Number:   |   | BOX 3  | 33-CTI   |
|   |   | يم كم اممم معام بمانسان استيان                                       | aid Corporation  |
| · '   | se presents have been exec<br>26TH day of APRIX                           | euted under the seal of sa   | alu Corporation,                                       |
| pursuant to due authority, this   | 26TH day of APRIL   |  | -•   |
| F. 6  |   |  |  |
| နှ <sub>ို့ကွ</sub> လ် ့  | By (  | . <b>)</b>   | Branch Manager   |

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| CORPORATION | ACKNOWLEDGEMENT |  |
|-------------|-----------------|--|
|             |                 |  |

10395832

| State of     | ILLINCIS                          | _ {             |               |                    |                  |
|--------------|-----------------------------------|-----------------|---------------|--------------------|------------------|
| County of    | COOK                              | <b>}</b> ss.    |               |                    | • •              |
|              | (A)                               |                 |               |                    |                  |
| On ·         | this 26TH day of APRI             |                 | , <u>2001</u> | <del>-</del>       | me, appeared     |
| JIM H        | HUNZIKER Ox                       | tı              |               | nally known, wi    |                  |
| duly sworn,  | did say that she/he is the branch | n Manager of _  | CITI FI       | NANCIAL FORM       | <del></del>      |
|              | CIATES FINANCE                    | , a             |               |                    | ration, and that |
| the seal aff | ixed to the foregoing instrument  | is the corpora  | ate seal of   | said corporation   | n and that said  |
| instrument   | was signed and sealed in ber      | of said c       | orporation    | by authority o     | f its Board of   |
| Directors, a | and said authorized representativ | e ac'\no\vledge | d said inst   | rument to be the   | ne tree act and  |
| deed of said | d corporation.                    | <b>O</b> ,      | •             |                    | •                |
|              | ness Whereof, I have hereunto se  | et my hand and  | affixed m     | y notarial seal at | my office in     |
| COOK         |                                   | OIS<br>State)   | <b>77)</b>    | ,                  | 1                |
|              | (County)                          | State)          |               | $\alpha$           | 1/2              |
|              | 12 m 2m2                          | (               | K9-           | met It             | 128 lon          |
| My Commiss   | sion Expires: 12-27-2003          |                 | Motary Pu     | blic to said Coun  | tv and State     |
|              | "OFFICIAL SEAL"                   |                 | you any ru    | 1                  | -, -             |
|              | Jeannette Cardona                 |                 |               | 'S _               |                  |
|              | Notary Public, State of Illinois  |                 |               |                    |                  |
|              | My Commission Expires 12/27/03    |                 |               |                    | %.<br>Co         |
|              | S                                 |                 |               | •                  | 0                |
|              |                                   |                 |               |                    | -0               |
|              |                                   |                 |               | •                  |                  |

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