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## First American Title Insurance Company SATISFACTION OF MORTGAGE Crown Point, IN 46307 94024382

| THIS CERTIFIES, That a cert                                             |                                                                                                                                                                   |                                                                                               |                                                                                                       |                                                                                         |  |  |
|-------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|--|--|
| FKA JACQUELINE JASINSKI,                                                | JOINTLY, WITH RIG                                                                                                                                                 | HTS OF SURVIVO                                                                                | ORSHIP                                                                                                |                                                                                         |  |  |
| to the PEC                                                              |                                                                                                                                                                   |                                                                                               |                                                                                                       | - 1                                                                                     |  |  |
| of the United States of America, of                                     |                                                                                                                                                                   |                                                                                               |                                                                                                       |                                                                                         |  |  |
| calling for \$ 53.500.00 and Recorder's office of Lake County released. |                                                                                                                                                                   |                                                                                               |                                                                                                       |                                                                                         |  |  |
| IN WITNESS WHEREOF, the                                                 |                                                                                                                                                                   | <del></del>                                                                                   |                                                                                                       |                                                                                         |  |  |
| signed by its                                                           |                                                                                                                                                                   |                                                                                               | Ť                                                                                                     | rporate seal to be                                                                      |  |  |
| hereunto affixed and attested by i                                      |                                                                                                                                                                   |                                                                                               | Secretary                                                                                             |                                                                                         |  |  |
| this 31ST.                                                              | day of                                                                                                                                                            |                                                                                               |                                                                                                       | , 19 <u>_94</u>                                                                         |  |  |
|                                                                         |                                                                                                                                                                   | $\sim$                                                                                        | nk, A Federal S                                                                                       | Savings Bank                                                                            |  |  |
|                                                                         | Document is he Lake Coun                                                                                                                                          | * * /                                                                                         | 2 1                                                                                                   | el                                                                                      |  |  |
| Attest:                                                                 |                                                                                                                                                                   | JOEL GORE                                                                                     | LICK VI                                                                                               | CE President F1                                                                         |  |  |
| By Atucia J. MRVAN                                                      | Assitant Sec                                                                                                                                                      | retary                                                                                        | RECORDER                                                                                              | 9 23                                                                                    |  |  |
|                                                                         | AUG DER                                                                                                                                                           | 500                                                                                           |                                                                                                       | <del>2 y</del>                                                                          |  |  |
| STATE OF INDIANA, SS:                                                   | Before me, the u                                                                                                                                                  | ndersigned, a Not                                                                             | ary Public in and                                                                                     | for said County.                                                                        |  |  |
|                                                                         | this 31ST. day                                                                                                                                                    |                                                                                               |                                                                                                       |                                                                                         |  |  |
|                                                                         | JOEL GORELICK                                                                                                                                                     | A and                                                                                         | PATRICIA J. M                                                                                         | IRVAN                                                                                   |  |  |
| personally known to me to be theVICE                                    |                                                                                                                                                                   |                                                                                               |                                                                                                       |                                                                                         |  |  |
|                                                                         | President and respectively, of the Munster, Indiana, and and delivered the anne of said corporation to b Directors of said corpo voluntary act and dee set forth. | severally acknowle<br>ked satisfaction of n<br>e affixed thereon, p<br>oration, as their free | A, A FEDERAL S dged that as such of nortgage, and caused oursuant to the author e and voluntary act a | ficers, they signed<br>the corporate seal<br>rity of the Board of<br>nd as the free and |  |  |
| WITNESS MY HAND and official seal.  LAURA M. MARTINIE  Notary Public    |                                                                                                                                                                   |                                                                                               |                                                                                                       |                                                                                         |  |  |
| "Resident of LAKE Prepared By:                                          | 15/94<br>County"<br>A J. MRVAN PJM                                                                                                                                |                                                                                               |                                                                                                       | Vic.                                                                                    |  |  |