Seven Ways to Cope with Communal Tragedies

I. Hashem loves every individual member of Klal Yisrael; everything that the "Merciful One" does is for the good. (ברכות ס:)

II. There is never such a thing as an accident; Hashem orchestrates every detail. Seeing and hearing of all the miracles that happened to spare people should be used to appreciate Hashem's loving, kind and merciful Hashgacha Pratis.

III. Oftentimes something which seems good turns out to be not so and often we see that things that seem bad bring about results which are unbelievably good.
(רמב"ם פירוש המשניות - ברכות פרק ט' משנה ה')

IV. In order to grant us great blessing that we do not have the merit to deserve, Hashem brings upon us painful suffering which evokes Divine mercy, entitling us to Brachos that we could not have been privileged to receive by merit alone. (תוספות רי"ד)

V. Strengthen our Bitachon in Hashem's kindness and mercy that He will surely help us to heal, to persevere and to come out of this traumatic suffering even better off than before. The Navi tells us that when we will feel the intensity of Hashem's mercy, even the intense suffering of the past will seem as if it were only a mere moment. (רד"ק ישעיה פרק נד פסוק ז)

VI. The Seforno tells us that tireless, endless efforts of the righteous and their amazing deeds tell us that Hashem's ways are completely just and fair. This concept underscores that the issue of His fairness is not a matter of logical comprehension, as the rationale behind His ways is beyond our grasp. It is just an expression of the emotional pain of our suffering. Witnessing the goodness exhibited by righteous individuals alleviates this emotional distress and not only reinstates our belief in the benevolence of humanity but also reaffirms our trust in the fairness and goodness of Hashem. (ספורנו תהילים צ"ב)

VII. Chazal tell us that when we suffer beyond what we deserve, it is יסורין של אהבה - pains of love. Because of His love for us, Hashem wants us to reach higher levels of connection to Him that is often an outcome of suffering. (ברכות ה.)

מי שברך אבותינו אברהם יצחק ויעקב הוא יברך וישמור את אחינו בני ישראל בארצנו הקדושה ואת אלו העומדים על המשמר ואת השבוים ביד האויבים. ויצלם מכל צרה וצוקה ומכל נגע ומחלה וישלח ברכה והצלחה בכל מעשה ידיהם עם כל ישראל אחיהם וישלח רפואה שלמה לכל הפצועים בתוך שאר חולי ישראל ונאמר אמן.

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