1. Leviticus 1:1 with Rashi commentary

1. And He called to Moses, and the Lord spoke to him from the Tent of Meeting, saying,

And He called to Moses: Every time God communicated with Moses, whether it was represented by the expression לֹא חָוָתָא, "And He spoke," or נִשְׁתוֹ, "and He said," or הרָא הָאָדָם, "and He commanded," it was always preceded by [God] calling [to Moses by name] [Torah Kodashim 1:2-3]. [וַיֹּאמֶר] is an expression of affection, the [same] expression employed by the ministering angels [when addressing each other], as it says, "And one called (ךָהָה) to the other..." (Isa. 6:3). To the prophets of the nations of the world, however, He revealed Himself through expressions denoting concordance and impurity, as the verse says, "and God happened to [meet] בַּהּ בָלָה (Num. 22:4). [בְּרַבּיתוֹ] [Rabbi Shmuel ben Meir] (תֵאָא דָּלְמָא תַּאְרֵי תַּאְרֵי) [The expression וַיֹּאמֶר has the meaning of a coincidental happening, and also alludes to impurity. [See Deut. 23:11], regarding the expression מִשְׁתַּמֶּר לַעֲלָה יִלָּה, שֶׁיָּטִימָה.]

2. Talmud Yoma 4b:

And He called to Moses: this teaches etiquette (Derech Eretz) that a person should not say anything to another unless he calls him first.

3. Rabbi Shmuel ben Meir - Rashbam (1085-1158):

And He called to Moses: in view of our being told at the end of the last portion that Moses could not enter the Tabernacle, this is why now G-d called to Moses from the Tabernacle. As a result, the meaning of the verse here is “G-d called to Moses from the Tent and spoke to him.”
4. MS. Canon. Or. 81 (1396) Vayikra

MS. Oppenheim 34 (1201-1225) Vayikra

MS. Canonici Or. 35 Fol. 119 (1401-1425) Vayikra