

The close of Catullus 64, in which he tells about the wedding of Peleus and Thetis, attended by the gods, and during which the Parcae sing about the future deeds of Achilles.

Translation by Thomas Banks for Diotima: Sources for the Study of Women and Gender in the Ancient World:
<http://www.stoa.org/diotima/anthology/cat64.shtml>

Making such prophecies, the Parcae once sang for Peleus
auspicious songs from their divine heart.

Those who dwell in the sky were then accustomed
to visit in person the pure homes of heroes, to show
themselves to mortal assemblage--devotion not yet being scorned.
Often the Father of the gods, visiting on festal days
when yearly rites arrived, observed in a gleaming temple
a hundred bulls sink to the ground in sacrifice.
Often roaming Liber led from the highest peak of Parnassus
his Bacchantes chanting "Bacchus!", their hair flowing
when, rushing in rivalry from the whole city, Delphians
happily receive the god with smoking altars.
Often in the death-bringing struggle of war, Mars
or Minerva, ruler of the swift river Triton, or Nemesis
in person urged on the armed hordes of men.

But after the earth was stained with unspeakable crime
and all chased justice from their desirous minds,
and brothers suffused their hands with brother's blood,
and son abandoned mourning of dead parents,
and father yearned for funeral of eldest son
to freely to own the springtime of a daughter-in-law unwed,
and godless mother lay herself beneath unknowing son
and, godless, did not fear to pollute the gods of hearth and home:
then all things speakable, unspeakable, jumbled in evil madness,
turned the gods' mind of justice away from us.

Therefore they do not deign to visit such throngs
nor allow themselves to be touched by day's bright light.